

The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. 22:12.

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The Signs of the Times.

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[For terms, etc., see last page.]

FAITH.

BY MARY M. BUCKLAND.

I CAN look beyond the darkness,
I can see the farther shore;
And by faith I see that country
Where the weary weep no more.
And it is but just before us,
Soon, I know we shall be there;
We shall join in singing praises,
And a crown of glory wear.

While I'm here the clouds may gather,
And may hide the heavenly ray;
Over there, 'twill be all sunshine,
Ever one eternal day.
And there'll never be a sorrow,
Never be a single pain,
Never be a single doubting,
And we'll never sin again.

Oh, I long for that bright morning
When our dearest Friend will come,
When he'll gather all his jewels,
And he'll take them to his home;
Then there'll never be a parting,
Never more a care or fear;
For we'll ever be with Jesus,
And his loving voice we'll hear.

Albion, N. Y.

General Articles.

A WISE REPLY.

BY MRS. E. G. WHITE.

AFTER the overthrow of the Midianites, the tidings spread swiftly far and wide that Israel's God had again fought for his people. No words can describe the terror of the surrounding nations when they learned what simple means had prevailed against all the power and skill of a bold, warlike race.

Wherever the news spread, all felt that the victory must be ascribed to God alone. Thus the Lord's name was glorified, the faith of Israel strengthened, and their enemies were brought to shame and confusion.

It is not safe for God's people to adopt the maxims and customs of the ungodly. The divine principles and modes of working are widely different from those of the world. The history of nations presents no such victories as the conquest of Jericho or the overthrow of the Midianites. No general of heathen armies had ever conducted warfare as Joshua and Gideon had done. These victories teach the great lesson that the only sure ground of success is the help of God, working with human effort. Those who trust to their own wisdom and their own skill will surely be disappointed. The only safe course in all the plans and purposes of life is to preserve the simplicity of faith. Humble trust in God and faithful obedience to his will are as essential to the Christian in waging spiritual warfare as they were to Gideon and his brave associates in fighting the battles of the Lord.

God's commands must be implicitly obeyed, irrespective of the world's opinion. This lesson should not be disregarded by those who occupy positions of responsibility among their fellow-men. Such persons above all others should neglect none of the Lord's ordinances or commands. He who conforms to the customs and practices of the world separates himself from God. All should earnestly improve every religious privilege, and inquire of God daily to learn his will. The life and words of Christ must be diligently studied, and his instructions cheerfully obeyed. He who will thus gird on the armor of righteousness need not fear the enemies of God. He may be assured

of the presence and protection of the Captain of the Lord's host.

It is a sad fact that the simplicity of true faith has, in a great measure, departed from the church of Christ. Many who occupy responsible positions are in constant danger of separating themselves from God by neglect of the means of grace. They do not drink daily at the fountain of wisdom and righteousness, and do not acknowledge God as the right arm of their power.

The Lord is willing to give his people a precious experience. He would lead them to confide in his wisdom, his power, and his love, instead of trusting to themselves. He would teach them to submit their judgment and their will implicitly to him. Then will they see and know that of themselves they can do nothing; that God is all and in all. His love will dwell in their hearts, and his praise will be continually upon their lips. God works for his people by agencies which the proud and worldly-wise will despise; but the grace and power of God are the only hope of sinful men.

After his glorious victory over the Midianites, Gideon was subjected to another test, differing widely from those already given, but unexpected and peculiarly severe. He must now meet unjust accusation and censure. When, at his call, the men of Israel had rallied against the Midianites, the tribe of Ephraim had remained behind. They looked upon the effort as a perilous and doubtful undertaking, and as Gideon sent them no special invitation, they availed themselves of this excuse not to join their brethren. But when the news of Israel's triumph reached them, the Ephraimites were dissatisfied and envious because they had not shared it.

Gideon was not anxious to secure the honor to himself, for he knew that it belonged to the Lord alone. As soon as the Midianites were routed, Gideon had sent swift messengers, desiring the Ephraimites to seize the fords of the Jordan that the fugitives might not escape. A large number of the enemy were slain, among whom were two of the chief princes of Midian. Thus the men of Ephraim followed up the battle, and helped complete the victory. Nevertheless, they were jealous and angry, as though Gideon were governed by his own will and judgment. They did not discern God's hand in the triumph of Israel, and this very fact proved that they were indeed unworthy to be used as his instruments on that occasion. They would have taken the honor to themselves, instead of ascribing it to God. The wicked spirit manifested toward Gideon shows that they were not men who could be trusted, who would appreciate God's mercy and power in their deliverance.

The wisdom of God, as displayed in the methods and instrumentalities employed to carry forward his work, is foolishness to the boastful and self-confident, because they know not the mystery of godliness. The Lord would teach his people at the present day the lesson of simple dependence upon that mighty arm which can overthrow the strongholds of Satan. The prayer of faith, offered by God's humble, obedient, trusting people, will bring them the victory.

The most complete and perfect system which men have ever devised, apart from the power and wisdom of God, will prove a failure; while the humble means which God sanctions must succeed. The simple act of blowing a blast upon the trumpet, by the army of Joshua around Jericho, and by Gideon's little band about the host of Midian, was made effectual, through the power of God, to overthrow the might of his enemies. Deep are the counsels of God, and the finite mind seeks in vain to comprehend them.

The bullock standing between the altar for sacrifice and the plow in the furrow,—ready for either,—fitly represents the position which God's

people should occupy. The Lord has no place in his work for the indolent and self-indulgent. Like the men of Ephraim, there are many at the present day who are ready to work diligently to secure honor to themselves; but unless they can do this they will not work at all. And not only will they do nothing themselves, but by their example and influence they will discourage others.

The men of Ephraim, returning from the fords of the Jordan with the trophies of victory, addressed Gideon in terms of angry reproach: "Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites?"

Gideon knew that he had acted by the divine command, and though harshly censured by those who should have commended, he restrained all feelings of anger or indignation. How easily the spirit of jealousy and discontent might have been fanned into a quarrel that would have caused division, bloodshed, and ruin! By his self-control, Gideon showed himself a hero. He proved the truth of those words written so long afterward, "A soft answer turneth away wrath." In his reply to the Ephraimites he modestly threw a veil over his own success, but spoke in the highest praise of their achievements: "What have I done now in comparison of you?" Is not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer? God hath delivered into your hands the princes of Midian, Oreb and Zeeb; and what was I able to do in comparison of you?" He represented the victory gained by himself and his army of three hundred men as little in comparison with their taking the princes of Midian. And he further showed that the glory belonged neither to him nor to them, but to the Lord.

Gideon's modest and prudent answer appeased the anger of the men of Ephraim, and they returned in peace to their homes. How much of the trouble that exists in the world to-day, springs from the same evil traits that actuated the men of Ephraim, and how many evils might be avoided if all who are unjustly accused or censured would manifest the meek, self-forgetful spirit of Gideon!

A DEATH-BED SERMON.

A GENTLEMAN died last week at his residence in one of our up-town fashionable streets, leaving \$11,000,000. He was a member of the Presbyterian church, in excellent standing, a good husband and father, and a thriving citizen. On his death-bed, lingering long, he suffered with great agony of mind, and gave continual expression to his remorse at what his conscience told him, had been an ill-spent life. "Oh," he exclaimed, as his weeping friends and relatives gathered around his bed, "if I could only live my years over again, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting, that I regret. It is this which weighs me down, and makes me despair of the life hereafter."

His clergyman endeavored to soothe him, but he turned his face to the wall, "You have never reproved my avaricious spirit," he said to the minister, "you have called it a wise economy and forethought, but my riches have been only a snare for my soul! I would give all I possessed to have hope for my poor soul!" In this state of mind, refusing to be consoled, this poor rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bed-side impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house and dollar to dollar until he became a millionaire. All knew him to be a professing Christian, and a good man, as the world goes; but the terrors and remorse of his death-bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for a single hope of Heaven.—From a New York Secular Paper.

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Commentary, Vol. 2, 1004

IS SIN ETERNAL?—NO. 9.

BY J. N. LOUGHBOROUGH, OF SOUTHAMPTON, ENGLAND.

Is the death that men die in Adam a spiritual or a literal death? This must be made plain by an examination of the Scriptures relative to the case of Adam. Adam and Eve after their creation were placed in a beautiful Eden with permission to eat freely of all the productions of the garden, save the tree of knowledge of good and evil, a tree standing in the midst of the garden. The Lord said of it, "Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. Did this mean simply that in the day Adam should eat of the forbidden tree he should become a sinner? or did it really mean that in that day he would become a mortal being subject to death and dissolution? That he should become a sinner by partaking of the tree, and lose his fellowship with God was a consequence of the transgression, but not the penalty. The penalty (see margin of text) was "Dying thou shalt die." He should become mortal and dying, the death process commencing in his body to result in his final physical dissolution. If there were any doubts in our mind relative to the meaning of the death threatened, it is made plain in reading the record of what transpired after the sin. The Lord having called the guilty parties before him, said unto Adam: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:17-19. What was called *death* before the transgression is now called returning to dust. The same is expressed by the psalmist, "Thou takest away their breath, they die, and return to their dust." Ps. 104:29. St. Paul, when reasoning on this matter makes a plain distinction between the *sin* of Adam and the *death* of Adam. "By one man, sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5:12. Again, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

From these and other similar statements of Scripture it is very evident that the death we die in Adam, or in consequence of Adam's sin is literal death—the dissolution of the body.

Adam's probation was for the purpose of deciding whether he would obey God and live eternally, or disobey and become a mortal being, entailing mortality, suffering and death on all his posterity. He sinned, and so death has passed upon all men. All are born into this world with mortal natures—with the results of Adam's sin, and, in reality, the penalty of Adam's transgression upon them. This is stated by St. Paul in another form, "For the creature was made subject to vanity (death) not willingly, but by reason of him who hath subjected the same." Rom. 8:20. The sentiment of this scripture seems to be this: God has subjected the whole race to death ("appointed unto man once to die." Heb. 9:27), not that we individually have willed it, but, in consequence of the course of our father Adam, all are subjected to death. That there may be no ground of complaint by any human being, the Lord proposes that the atonement work of Christ shall so far affect the whole of Adam's race that every one shall have a resurrection from this death which comes upon us in consequence of his sin. At the same time he places before us a hope, if we will but accept of it, of eternal deliverance from death and mortality.

We might say, if we were subjected to such a trial as Adam and Eve we would not do as they did. In reality the Lord is giving us opportunity to decide the same question of life eternal or the second death. He promises us a resurrection from the death in Adam, and places before us life and death, good and evil, saying to us, "Choose life that ye may not die the second death. Alas! how many cast aside the offer of life eternal through Christ, and run more greedily in the way of death than did Adam."

With these remarks let us examine further the words of St. Paul, "Therefore as by the offense of one (Adam) judgment came upon all men to condemnation (death passed upon all men); even so by the righteousness of one (Christ, the second

Adam) the free gift came upon all men unto justification of life." Rom. 5:18. By Adam's offense death passed on all the race; by Christ's death all men shall have a resurrection. He says, "They which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ." Verse 17. "So might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Verse 21. In the next chapter we read, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death (second death); but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:21-23.

We see, then, that the death men die in Adam is a literal death, so being made alive in Christ is to have a resurrection from that death. All shall thus be raised; but a plain distinction is made between the resurrection of the good and that of the evil. Our Saviour said, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. This same distinction is also kept up by the apostle Paul in writing to the Corinthians, "Even so in Christ shall all be made alive. But every man in his own order." 1 Cor. 15:23. The Greek word *tagra*, here rendered order, is defined by Greenfield as *band*, or *cohort*. McKnight translates it, "His proper band." Dr. Gill says of this text, "There seems to be an allusion to the ranging and marshaling of the Israelites, every one by his own standard; which both the Targums of Onkelos and Jonathan render, *by or according to his own order*. . . . The sense is, that every man shall be raised from the dead, according to the head under which he is ranged and marshaled. Christ the head is risen first; next all those that are under him, as an head, will rise from the dead; the dead in Christ will rise first; and then, a thousand years after that, those who are only in their natural head, by whom death came to them, and have lived and died in a natural estate, will rise last."

Lange, in his Commentary, says on this text: "It is not possible to prove from our text, nor yet from the whole context, the doctrine of a so-called restoration of all things, which asserts that at last, both good and bad, even the devil and his angels, shall be made partakers of divine grace. Elsewhere, Paul speaks of 'a resurrection of the dead, both of the just and of the unjust.' (Acts 24:15.) . . . The expression, 'be made alive' might be used to signify the resurrection of both classes. (Rom. 4:17.) It means to be restored to life in general. . . . Christ, as the risen one, is the informing principle, and commencement of all restoration to life in the race on the part of God. In this respect he constitutes a parallel to Adam, who was the informing principle and commencement of all death."

On the word *order* he says, "The word *tagma* does not mean *series*, but a *well ordered multitude*, a *division of the army*, a *cohort*; and only in this sense can it be translated *order*. Those who are raised at successive periods of time are conceived of as coming forth in troops or bands; in some one of which every one will be found."

This, I am aware, is a very different interpretation of the text from that given by Canon Wilberforce. He says: "This *making alive* in the passage seems to be spread over the whole succession of the ages, a close attention to the context showing the gradual character of this unfolding—Christ the first-fruits, then, after an interval, the interval of this *æon* or age, they that are Christ's at his coming—this being as yet unfulfilled. Then followed another prolonged interval of what we call time, and this prophecy reached on to the consummation of the reign of Christ. 'Then cometh the end,' when the Son in his mediatorial aspect shall be, as it were, absorbed into the Father, when all darkened understandings shall have been enlightened, and fellowship with the life of God attained through the convincing ministration of fatherly love."

The expression, "then cometh the end," seems from the text to apply at the time when Christ comes and raises those who are his at his coming. It is then that his mediatorial work ceases. The kingdom he has then delivered up, is not his own kingdom, of which "there shall be no end,"

(Luke 1:33) but his Father's throne on which he sits as a priest (Zech. 6:12, 13). As predicted by the psalmist, "The Lord said unto my Lord, sit thou at my right hand until I make thy foes thy footstool." Ps. 110:1. In the Revelation to St. John, Christ speaks of himself as then upon his Father's throne while his own throne was future. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

We have already shown that this *making alive* relates to the literal raising of the dead by the power of Christ, and not to the change of character of the wicked, and the Scriptures clearly indicate, in other portions, the time when these resurrections shall take place. Those who are Christ's will be raised at his second coming. These are the blessed and holy who come up in the first resurrection, on whom the second death can have no power, while the ungodly who come forth in the second resurrection, at the end of the one thousand years, are to die the second death in the lake of fire. See Rev. 20:4-6.

The promise that all nations shall be blessed in the seed of Abraham is no proof that all men are to be saved. It is proof that the offer of life would be made to all who would accept it, both Jews and Gentiles; but whether the people, as individuals, are benefited is decided by their faith in an acceptance of Christ. Every one, as we have shown, will have a resurrection from the dead by his power, and so far, every individual will derive a benefit from the death of Christ, but their final acceptance before God depends on their own course. Christ has become the author of eternal salvation "to all them that obey him." Heb. 5:9.

If the position of the Canon, in his interpretation of being "made alive" be admitted, it certainly involves some conclusions respecting Christ, contrary to plain Scripture statements. God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. "He was manifested to take away our sins; and in him is no sin." 1 John 3:5. The Canon told us, "To be made alive was to be brought into conscious fellowship with God, by the spirit of his love, power, and wisdom." Christ was the "first-fruits" of this making alive. Are we to conclude that Christ was first out of fellowship with God and was brought into fellowship as first-fruits of the final harvest? Such a position is too absurd to occupy the mind, and yet it is involved in the above claim.

St. Paul's own statement is that "Christ is risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:20-22. The making alive of Christ was his resurrection from the sleep of death, which St. Paul proves by his literal appearance to Cephas, the twelve, and above five hundred brethren at once. Verses 5, 6.

We conclude, then, that there is no proof of "Eternal Hope" in St. Paul's argument on the resurrection, but rather a clear proof that in the resurrection each will come up in his own band, either in the resurrection to life eternal, or to die the second death.

RELIGION claims the body. St. Paul constantly insists on the sanctification of "the body." The "body," as well as the soul, and spirit, is to be "preserved blameless." "Thou shalt love the Lord with all thy strength." Not that some half-grown, sickly boy should imitate the restless labors of a full-grown, firmly-knit, able-bodied man. "All thy strength." That much—no more—no less. Let lazy, sleep-loving, indulgent Sybarites know that they cannot be followers of Him who bore the cross. As regards the body, the Bible requires that we keep it pure, keep it healthy, keep it at work, keep it under, keep it on the altar. When thou hast loved, and served the Lord with all thy strength, worry not. "It is in vain for you to rise up early, to sit up late, to eat the bread of sorrow; for so He giveth his beloved sleep."—*Nashville Advocate*.

THE great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed on, and then death or victory. That quality will do anything that can be done.

A FICTITIOUS SABBATH.

BY A WHILOM DEVOTE.

A GREAT deal of manufactured sanctity obtains among religious people. Fiction is not confined to novel-writing artists, for if we critically examine the beliefs and vague sort of faiths which constitute the phenomena of religion as a whole, we shall find as wild and gratuitous romances as in the works of the Troubadours or the Arabian Tales. It makes but little difference about the reality or truth of an object—it may be as commonplace or void as any secular occurrence—if men through any influence come to think it sacred, or hallowed, they begin to exercise a determined and ferocious guardianship, which makes it dangerous to the happiness and, in some countries, to the life of him who would treat it lightly. A dog, trained to watch, will show his teeth for a stone as quickly as for a diamond. In this fact, philosophers may perceive the cause of religious persecutions. The human mind, matured on the bias, flies back in the face of the one who attempts to bend it straight.

Innovations are peculiarly offensive to so conservative a thing as religion. There is no doubt that men are more punctilious and less discriminating than Christ. It is not the tithe and the tunic border, said he, but the great principles of duty and love.

Among the many things by which men have been attracted from nobler and grander devotions is the unnatural and persevering endeavor to attach holiness to Sunday.

This disposition was specially manifested by the early settlers of New England. What men could feel neither by nature nor change of heart was superinduced upon them by careful and ingenious education, and when that failed they had resort to the "cat," the "stocks," or confiscation. Sunday was made sacred in every injunction of the school-master, the magistrate, and the priest. It was a manufactured sacredness from its very beginning. What is lacked in the nature of things must be made up, if essential, by artificial means. It never had the seal of sanctity from God; it is out of reason to rest on the day the week begins just as much as it is to go to sleep in the morning; and as no example of holding the day sacred can be found in the lives of the great exemplars, it is no wonder that, in these days, when priestcraft has lost its fictitious authority—an authority whose voice used to make trespassers shake with dread—and religious education has been diluted by wide variety, Sunday has lost its former solemnity and strictness.

Now and then some puritan Van Winkle rises, as if from his twenty years' sleep, and delivers his Philippic on the changed and deteriorated customs of the times with regard to keeping the "Sabbath," and with all the deep, sepulchral gravity of an anchorite of the twelfth century, repeats the fourth commandment, not seeming to know how little that part of the decalogue has to do with the first day of the week. One could as well enjoin upon us the Friday of Mahomet by such an authority.

Men who profess to common sense should not stultify themselves by reference to the fourth commandment when enjoining Sunday as a day of rest. Its sanctity is wholly fictitious, and a poor fiction at that. Like the worship which finds expression on that day, it is only a social institution which men of the world favor as much as deacons of the churches, or the brilliant cortege of fashion that throng the velvet and tessellated aisles. Christianity, if it is such as it is called, though I claim it to be only a name for an entirely different thing, was never so popular as to-day. This system of socialism is a greater machine than politics. It means nirvana to the individual, and Diana to the institution. It is simply ostracism to oppose it. It is all world, all success, the *tout monde* of literature and influence and society. Sunday is one of its main pillars. In that universally acknowledged festival of the Papacy meet on terms of agreement, the Roman, the Protestant, and the infidel. It is the religious Fourth of July that commemorates the day when the arch-imposter declared his independence of the ten commandments. How embarrassing it must be to those who feign would be humble Christians indeed, and Protestants, to repudiate the Pope's argument for the observance of Sunday, which is simply his authority, and laboriously shift his ground to false and specious applications of the fourth commandment. This necessity must be as painful to his conscience as it is trying to

his intellect. But, as for me, I would not so misuse my reason for fear of deranging it and creating a state of disagreeable hostility between my heart and my mind. Fiction may do for amusement, but it is very demoralizing as an element of faith. This is a peculiar age of the world when Christian professors themselves are preached to as they preach to the unconverted, to change from a course of plain error to the acceptance of truth, to quit following cunningly devised fables, and step into the path of law and reality. Ministers preach love to Christ, and persistently refuse to submit to his ordinance of baptism, and also, while claiming to be obedient to God, deliberately violate his solemn commandment, and, in addition to that, employ it vainly and artfully in the support of something which it in no wise concerns.

Where then, I ask, is the sincerity of religion? Has it not descended to the purest utilitarianism, a purpose which originates in personal selfishness, and which takes advantage of a part of the gospel to render more highly practical the part that is opposed to it? So the whiteness of the artist's lead is used to soften and tone down the darkness of the otherwise unpleasing background. Some religion makes much business thrive.

WHAT A BOY DID.

A DUKE, walking in his garden one day, saw a Latin copy of a great work on mathematics lying on the grass, and, thinking it had been brought from his library, called some one to carry it back.

"It belongs to me, sir," said the gardener's son, stepping up.

"Yours," cried the Duke, "do you understand geometry and Latin?"

"I know a little of them," answered the lad, modestly.

The Duke, having a taste for the sciences, began to talk with the young student, and was astonished at the clearness and intelligence of his answers.

"But how came you to know so much?" asked the Duke.

"One of the servants taught me to read," answered the lad; "one does not need to know anything more than the *twenty-four letters* in order to learn everything else one wishes." But the gentleman wanted to know more about it.

"After I learned to read," said the boy, "the masons came to work on your house; I noticed the architect used a rule and compasses, and made a great many calculations. What was the use and meaning of that? I asked, and they told me of a science called arithmetic. I bought an arithmetic, and studied it through. They told me there was another science called geometry. I bought the books and learned geometry. Then I found there were better books about these two sciences in Latin. I heard there were still better in French. I got a dictionary and learned French. It seems to me we can learn everything when we know the *twenty-four letters* of the alphabet."

They are, in fact, the ladder to every science. But how many boys are contented to waste their time at the first two or three rounds, with not pluck or perseverance enough to climb higher. Up, up, up, if you want to know more, and see clearer, and take a high post of usefulness in the world. And if you are a poor boy, and need a little friendly encouragement to help you on, be sure, if you have a *will* to climb, you will find the way just as this gardener's son found it afterwards in the Duke of Argyll, under whose patronage he pursued his studies, and became a distinguished mathematician. Stone's Mathematical Dictionary—for Stone was that young gardener's name—was a celebrated book published in London some years ago.—*Selected.*

POETS IN THE KITCHEN.

THERE is a lady living in a little four-room cottage in the environs of Boston, whose name is well known to literary people. She depends wholly upon her own exertions for the support of herself and children, and does all her own house work, yet her cottage is the focus of the best society of the locality. A gentleman calling there recently was received at the door by a daughter of the lady, who told him her mother was too busy to be called, but that he could see her in the kitchen if he pleased; and he followed her to that room. The lady greeted him without the least embarrassment, though she had on a big apron and her sleeves were pinned back to her shoulders. She was cutting a pumpkin into strips for pies; and there sat a venerable gentle-

man gravely paring the strips to the accompaniment of brilliant conversation. I was asked to guess who this gentleman was, and after several fruitless attempts, was told that it was the poet Longfellow. While the pumpkin paring was in process another distinguished poet called, and he insisted upon being impressed into the service. It was a dreary day outside, and no one cared to leave the pleasant cottage, so they all stayed to lunch, one of the pies forming the *piece de resistance* of the occasion. Speaking of the incident afterward, the lady said: "My friends are kind enough to come and see me, though they know I can not leave my work to entertain them. Visiting and work must proceed together, and when I set my callers at work with me we are sure to have an agreeable time."—*Lippincott's Magazine*

SHE MEANS NO.

THE other day as I passed two little girls who were standing at the gate of one of their homes, I overheard a few words of their conversation.

"Oh! Mary, don't you believe that your mother will let you go?" asked one, anxiously.

"No, Alice, I know she will not, for she said so yesterday."

"But can't you coax her into it? I can almost always get my mother to let me do as I wish by teasing and coaxing until she is glad to get rid of me by permitting me to have my own way. Don't you suppose that you could tease your mother that way—tell her what a splendid time we will have, and that all the other girls' mothers are going to let them go?"

"I would do so, Alice, if I thought it would do any good, but I know that it will not, for when mamma says no she means no."

"GOOD MORNING."

Don't forget to say "Good morning!" Say it to your parents, your brothers and sisters, your schoolmates, your teachers—and say it cheerfully, and with a smile; it will do you good, and do your friends good. There's a kind of inspiration in every "good morning" heartily spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "good morning," it is so also of kind, heartsome greetings; they cheer the discouraged, rest the tired one, somehow make the wheels of life run more smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smiles and cheerful words.—*Selected.*

JUMPING THE ROPE.—Dr. Peck of the Surgical Institute, Indianapolis, recently performed a surgical operation on the leg of a young girl sent there for treatment. The bones of both her legs will have to be partially removed, and the little sufferer will have to submit to two painful operations. The cause of her affection is jumping the rope, a pastime engaged in generally by young girls, resulting in necrosis or death of the bone. The doctor stated to a reporter that similar cases were constantly occurring from this same cause, but more frequently resulting in necrosis of the spine, and that not a month passes but that some cases of this character come to the Institute for treatment. He says that rope jumping produces continuous concussions on the joints which impinge upon the bone, causing at the first stage periostitis, and finally resulting in the death of the bone. He thinks that parents and teachers should be warned of this dangerous sport, and eradicate it entirely from the playgrounds of children, as it is ruinous in its effects, and is the prime cause of more cripples among the female portion of the community than probably any one cause. He also added that, during the practice of his profession, deaths had been occurring coming under his observation, which were the result of this pernicious pastime. In conclusion he said: "I would warn children against rope jumping, and would advise parents and teachers to prohibit it under all circumstances."—*Indianapolis Sentinel.*

A SCRIPTURE PRESCRIPTION.—Got the "blues," have you?—feel terribly depressed?—scarcely can claim to be a Christian? See prescription, James 1:27. Leave a nice little package of sugar and coffee, or a sack of flour when you say "good-by," and it will leave the "blues" so far behind you that they won't overtake you in a week or a month.

WHERE IS THE BETTER LAND?

It has been the belief of very many of the wisest and best of God's people, from apostolic to present times, that the saints will dwell eternally upon this earth regenerated, and under the regenerated heavens. They have left their testimony on record as a rich legacy of faith and a bright pole-star of hope for us. It seems to me that this belief is founded clearly and surely on the teachings and promises of God's word.

First let us note that those passages that speak of "new heavens and a new earth," literally mean a renewed heaven and earth, and not a system made of new materials, just as the "new creature in Christ" is a renewed man. Apply this interpretation to the following Scriptures: Ps. 103:5; Isa. 66:22; 1 Sam. 11:14; Heb. 1:10-12; 2 Pet. 3:13; Rev. 21:1, 5.

That this renewed earth shall be our eternal home seems to be plainly and repeatedly declared in Revelation. Study the whole scope of Isa. 35 and 60, and Ps. 37. Study especially Ps. 37:3, 9, 11, 18, 29. Of this last verse, Dr. J. A. Alexander says: "The righteous shall inherit the land, possess the land of promise, and dwell securely and in peace, forever, to eternity, upon it."

Study also Eccl. 1:4; Isa. 66:22; Eze. 37:24, 25; 1 John 3:8; and Matt. 5:5. Here we plainly read that "The earth abideth forever"—"It shall remain before me"—"They shall dwell in the land"—Christ came "to destroy the works of the devil"—that is the evil, and not the good works of God—and that "the meek shall inherit the earth." The words translated earth and land in both Hebrew and Greek, are words of a positive and literal meaning. They are used of the original creation just as of the new creation.

The prophetic terms of Christ's first coming to the earth and dwelling here with his people are no more clear and literal than those of his second coming in glory. If we spiritualize and fritter away such passages as Luke 1:32, 33, we must not wonder if Jews and skeptics do the same with verse 31 and other similar prophecies. The expectation of going to a Heaven in some distant, dreamy part of the universe when we die, to abide in a ghostly state until we return for our bodies, and then bid a final farewell to earth, is a modern novelty. Human aircastles and seraphic fancies concerning the locality of the better land are vain and unsatisfactory. One word of God and one stone founded on the eternal rock is worth more than all. "Correct my writings," says Augustine, "not by your own opinion, but by the divine word."

God said to Abraham: "The land which thou seest will I give to thee and to thy seed forever;" *the land which thou seest*, and not some distant, unknown sphere. Abraham possessed only a tent, an altar, and a tomb in the promised land. His seed, David's greater Son, has never reigned there yet, nor have his fellow-heirs possessed it. The millennial period will be the transition and prelude to the heavenly and eternal state.

The testimony of Scripture accords with reason and desire in this matter. We naturally love our native land, and this earth is the place of our double nativity. Abraham desired a better or a renewed country—or native land, as the word signifies. No other place can ever be our native father-land. "There is no place like home," and we are linked to this earth as we never could be to another sphere. It is also fitting that here where sin has reigned unto death, grace should reign unto life by Jesus Christ.

It is also the appropriate reward of our glorious Redeemer, that here where Christ was humiliated even unto death, he should be exalted in visible majesty and glory over a regenerated creation. Here where he was "despised and rejected of men," he must be honored and accepted as the rightful ruler of the earth. The world that gave him a cross and a crown of thorns must yet give him a throne and a crown of glory, and before him every knee must bow. As he now dwells by his Spirit in the renewed soul, so he must yet dwell personally in the renewed earth. Satan must not have a permanent victory here. He must be vanquished on the very ground of his transient victory. The "Stronger than the strong man armed" must bind him and spoil his goods. The Nobleman having received the kingdom returns.

"Thou art coming, thou art coming,
Jesus, our beloved Lord;
Oh, the joy to see thee reigning,
Worshiped, glorified, adored!"

And God himself is linked to this earth as a monumental globe, distinguished from all others, by the incarnation, humiliation, suffering, death, and resurrection of his Son. If we prize, and preserve with monumental art those spots that commemorate grand historic scenes and characters, how much more will God guard and preserve the globe that has witnessed such tragic, wonderful, and ever memorable scenes of redemption. We must remember that this earth has been baptized and consecrated by the blood and agony of the Son of God. No, God will not allow it to explode and become an unsightly cinder and pass away "like the baseless fabric of a vision," but still holding its Gethsemane, its Calvary, and its Olivet, he will keep it eternally in the memory and the sight of the whole intelligent universe. It will abide forever as the monumental globe of the universe.

"But is it large enough for the heavenly inhabitants?" Suppose all earth's populace to the present time, to have been ninety billions, all could stand, occupying six square feet, on the island of Ceylon or the peninsula of Nova Scotia, and all could be buried in New York State. The peninsula of Arabia is large enough for the New Jerusalem, and its mansions would accommodate all these myriads, even if all were permitted to enter, and there would yet be room to spare.

"But is this earth good enough?" It was "very good" at first, and it will be still better when renewed. Adam was satisfied with the Paradise lost, and we shall be with the Paradise regained. As all creation has shared in the heavy curse, it must share in "the exceeding and eternal weight of glory." Soul, body, and all creation, even the nature of the brute creation, must be regenerated and restored. Study Rom. 8:21, 22, and Isa. 11:6, 7. There is no evil in matter itself. Extract the poison of sin from humanity; destroy them that pollute the earth; let fire purge the earth as once water did; let God's renovating hand pass over it, and it shall, as if by magic, become the masterpiece of all fair and good creations; light, air, earth, and sea filled with all beautiful and precious things, a fit place for the tabernacle of God, with his redeemed people. The bright light of the shekinah glory, seen but seldom in the past,

"Like angels' visits, few and far between," shall descend with the New Jerusalem and cast a halo of eternal light over the scene, brighter than seven suns, and yet as mild and sweet to our clarified and immortal vision as the morning. The "inheritance laid up in heaven" is ready to be thus revealed to us. The New Jerusalem, the "place prepared for us," will come down from God out of Heaven to us, and we shall "reign on the earth." Jehovah's tabernacle shall be with men.

With such a prospect and destiny before us let us not "mind earthly things." Let new-born desires and affections expel the old. Earth's honors, pleasures, and possessions should fade away before the golden glories of this heavenly country. Cherish the happy pilgrim spirit, like the patriarchs who "saluted" these promises afar off and confessed that they were pilgrims and strangers on the earth. As the shell ever sings of the sea, so let your heart sing of the coming glory.

"My life flows on in endless song,
Above earth's lamentation;
I catch the sweet but far off hymn,
That hails the New Creation."

—Rev. E. P. Marvin (Presbyterian).

In a recent reply to the Rev. James Freeman Clarke, Wendell Phillips says: "Fashion, in Boston, imperiously orders the use and offer of wine. The city government is created and ruled by rum. Trade, wealth, the press and society defer to it. Blind habit fancies itself science, and parades as such in supporting it. The pulpit, dabbling in all politics except what touches reform, and reading Shakespeare to idlers, while some of the finest genius of the city is dropping into drunkards' graves, contents itself with insulting temperance men; and panders, like a cringing lackey, to the drinking fashions of the pews, both by precept and example; now and then trying to hide its degradation and throw dust in the world's eyes by some empty rhetoric about the awful evils of intemperance."

GIVING is as much a Christian grace, as is faith or fortitude, and is as truly an act of Christian worship as singing or praying.

HIS GLORIOUS APPEARING.

THE first manifestation was very partial; it was Christ seen through a glass, Christ in the midst of grief and the cloud of humiliation. Christ is yet to appear in the strong sense of the word "appearing;" He is to come out and shine forth. He is to leave the robes of scorn and shame behind, and to come in the glory of the Father, and all his holy angels with him. This is the constant teaching of the word of God, and the constant hope of the church, that Christ will appear.

A thousand questions at once suggest themselves. How will Christ appear? Where will Christ appear? and so on. What God answers we may inquire, but some of our questions are mere impertinence.

I believe Christ will appear in person. I never can tolerate the idea of his second coming being merely a spiritual coming. That always seems to me to be the most transparent folly that can possibly be put together, because Christ cannot come spiritually, he is always here. "Lo, I am with you always, even unto the end of the world."

Christ's spiritual coming never can be that which is spoken of in Scripture as the day of our release. I sometimes say to brethren, "Do you think if Christ were to come spiritually now, we should observe the ordinances better?" "Yes, certainly." "Do you think, for instance, the ordinance of the Lord's Supper would be better attended to?" "Yes, no doubt it would."

Yes, but then this proves that this is not the coming which the Bible speaks of, because it is expressly said of the Lord's Supper that we are to do it in remembrance of him till he comes. A spiritual coming would make us do it more zealously; there must be another form of coming which would justify our giving up the Supper altogether, and that must be of personal character, for then, and then only, might the Supper properly cease. We shall not need to have the Supper to remind of the person when the person himself shall be present in our midst, reigning and triumphant in his church.

We believe in a personal reign and coming of our Lord Jesus Christ. But how will he come? He will doubtless come with great splendor; the angels of God shall be his attendants. We gather from Scripture that he will come to reign in the midst of his people; that the house of Israel will acknowledge him as King; yea, that all nations shall bow down before him, and kings shall pay him homage. None shall be able to stand against him. "Those that pierced him shall wail because of him."

He will come to discern between the righteous and the wicked, to separate the goats from the sheep. He will come graciously to adjudge his people their reward according to their works. He will give to those who have been faithful over a few things to be rulers over many things; and those who have been faithful over many things shall be rulers over many cities. He will come to discern between the works of his people; such as are only wood, hay and stubble will be consumed; such as are gold and silver and precious stones will stand the fire.

We look for such a coming, and, without entering into minute details, we are content to believe that he is coming in his glory, to show himself to be King of kings and Lord of lords, to be adored and worshiped, and no more to be rejected and despised of men.—C. H. Spurgeon.

A LITTLE SERMON.—Sometimes I compare the trouble we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles, and gives us one stick, which we are able to carry to-day, and then another which we are able to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—*Examiner and Chronicle*.

It is a great deal better to live holy than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody that it does. The light will be its own witness. Light-houses don't ring bells and fire cannon to call attention to their shining; they just shine.—*Moody*.

ILLUSTRATIONS OF GRACE.

"For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:2. In the "Memoir of William Marsh" it is related that a few days previous to his ordination, he was invited, with several other candidates for the ministry, to meet at the house of Richard Cecil, in order to spend the day in the study of the Scriptures, conversation, and prayer. Sixty years afterward he referred to it with the same freshness of enjoyment and thankfulness as if it had been but a day before.

"Mr. Cecil," he said, "was most happy in the art of illustration. Wishing to impress upon our minds the importance of ever making prominent in our teaching Christ and his atonement, he told us an anecdote of his former life. He had been a great sufferer for years, and none of his medical friends had been able to ascertain the cause. At length Mrs. Cecil was told of a physician who was extremely skillful in intricate cases, and whom she entreated him to consult. On entering the physician's room, he said, 'Welcome, Mr. Cecil; I know you well by character, and as a preacher. We must have some conversation after I have given you my advice.'

"Mr. Cecil then described his sufferings. The physician considered a moment, and then said, 'Dear sir, there is only one remedy in such a case as yours; do first try it; it is perfectly simple;' and then he mentioned the medicine.

"Mr. Cecil, fearing to occupy too much of his time, rose to leave; but the physician said, 'No, sir; we must not part so soon, for I have long wished for an opportunity of conversing with you.' So they spent half an hour more, mutually delighted with each other's society.

"On returning home," added Mr. Cecil, "I said to my wife, 'You sent me to a most agreeable man—such a fund of anecdote, such originality of thought, such a command of language!'

"Well, but what did he prescribe for you?" Mrs. Cecil anxiously inquired.

"There was a pause, and then Mr. Cecil exclaimed, 'I have entirely forgotten the remedy; his charms of manner and conversation put everything else out of my mind.'

"Now, young men," said Mr. Cecil, "it will be very pleasant for you if your congregations go away saying, 'What eloquence! what original thought! and what an agreeable delivery! Take care they do not forget the remedy, the only remedy, Christ and his righteousness; Christ and his atonement; Christ and his advocacy.'"—*Herald of Life*.

THE MORMON ORGANIZATION.

With the death of Brigham Young, the American leadership of the Mormons ceased. Taylor is an Englishman, Cannon is an Englishman, and almost all the leaders are of foreign birth. The Mormon church is a foreign kingdom, hostile in all its features to a republican form of government; it is guided and controlled by foreigners, and depends upon foreigners and the children of foreigners for future expansion and power. It is absolutely un-American in all its attributes.

It is a theocracy managed by a plebeian aristocracy, for intellectually the whole organization is of low order. Now in addition to church ties, there are family ties to hold this people in unity. The organization is fanaticism and superstition solidified. It numbers probably 150,000 souls, and is increasing as fast as polygamy and immigration can accomplish the result. It is swiftly peopling all the agricultural valleys of our richest Territories, and its leaders boldly proclaim their intention to subjugate the whole Union and bring it under their rule. They exalt their church over the State, condemn all laws which conflict with any tenet of their creed, are as careless of their oaths as a Chinaman, and bear as little allegiance to the United States Government as do the Chinese. The control of the chiefs, as in Mohammedan countries, is absolute; their organization, superb; the discipline of people, perfect. From tithes, \$1,000,000 annually is collected with which to strengthen their position; they are a hardy race, indifferent to hardships and privations; already they are such a power that demagogues in their own country, other demagogues in Congress, and moneyed corporations, with their subsidized newspapers, pander to them; and it is plain that this institution, which was jeered at but a few years ago, has now become an absolute terror and menace to the United States.—*North American Review*.

The Sabbath School.

THE FAITHFUL TEACHER.

I HOLD it to be the interest and the duty of individual Sabbath-school workers, while not neglecting solitary work, to add their personal quota of service to every wise and prudent measure of concerted effort. I think that many teachers, most excellent and exemplary and faithful in other respects, come short in this. They rarely attend a meeting of the teachers of their school. Such persons not only fail in duty, but they miss a great privilege. The solitary worker is very apt to acquire contracted and imperfect notions on many subjects. The very best way to improve one's own methods is to mingle with others. This interchange of thought always suggests to the wide-awake teacher something new and better. Besides, by this friendly contact of differing minds, new energy and life are caught. The heart is warmed. Impulses are given and received that never would have been experienced in mere solitary work.

In order to the universal spread and diffusion of the Sabbath-school cause through any community, the individual workers in it should feel bound, not merely to do their own work diligently and well, in the teaching of their particular class and school, but to extend a helping hand to others, by friendly co-operation and counsel, by collecting and diffusing Sabbath-school intelligence, by going themselves or sending others into destitute neighborhoods for the purpose of collecting the children who are out of school, and of conversing freely and kindly with their parents on the subject.—*J. S. Hart*.

TRAINING THE YOUNG.

THOSE who have the training of young Christians, especially child-Christians, often make the mistake of trying to fashion them too quickly to rules that apply properly to people advanced in life. The editor remembers a well meaning minister who undertook to rebuke him, when he was a lad of twelve, for playing ball with other boys of like age. The considerate support of a wise and pious father brought the boy much comfort and perhaps saved him from spiritual disaster. Young shoulders cannot now be fitted with old heads any more successful than in the days of our fathers. Mrs. W. F. Crafts, writing in the *Sunday-School Times*, says very fitly on this subject: "A constant remembrance of the time when he, too, was young, is the only safe ground on which a teacher, either secular or religious, can operate on the hearts of the young. Without this, there is a certainty that the garment of righteousness will be made according to a pattern much too large. It will not fit. Each year Hannah took to her little son, the child-priest, in God's temple, a linen ephod. She made the ephods larger, year by year; so must the garment of righteousness be fashioned to fit child-Christians."—*Our Bible Teacher*.

THE MODEL TEACHER.

In seeking after our models or examples to copy, we need not, like the artist, go to Italy in order to copy the great masters; for the great Master of teaching—Christ, our model Teacher and the teacher's Model—is always before us, and his example is perfect. He is "the Teacher come from God." "He spake as never man spake." Let us notice some characteristics of his teaching:—

1. He was *very instructive*. He knew what was in man, and just how to meet his wants. If our words do not instruct, they "are simply impertinent." Do our "lips teach knowledge?"

2. He was *beautifully simple*,—child-like, but never childish; so clear that all could understand. So our words should be few, well-chosen, simple, and adapted, softly and deliberately expressed.

3. His teaching was *highly illustrative*. So should ours be. He gathered from all the common surroundings of life. The tiny sparrow was made to illustrate his care; he pointed the magi to the stars; the fishermen were to be fishers of men; he taught a lesson to the merchantman from the goody pearl; the water-bearer was offered the water of life; while the wheat, the grain, the tares, the chaff, the vine, the tree, the field, and almost every object, taught the husbandman amid his daily toil. Heaven itself is represented by earthly things, and objects the

most valued—by "songs," "arches," "harps of gold," "rivers clear as crystal," "rivers of pleasure," "pearly gates," "precious rubies and stones," etc. His illustrations always threw light upon truth—never displaced it, as ours sometimes do. They were drawn from every-day life, and so well adapted that they were joyfully received by the candid inquirer. Let all Sabbath-school teachers herein copy the Master. Apt illustrations render truth more permanent; for it is well said, that the "simile, the anecdote, the fable, is sure to be remembered, and the sentiment to which it was linked is sure to go with it."

4. His teaching was, also, *sublimely courageous*. "He spake as one having authority." His confidence in God and his truth raised him above fear and doubt.

5. His teaching was *singularly adapted*. It always reached the heart and life.

6. His teaching was *mingled with prayer*. He went out to teach; he retired to pray. Let all teachers imitate his example.

7. His teaching was *closely applied*. Let our teaching, also, be carried home to the every-day life of the children, and applied closely, particularly, personally, and privately to specific errors and sins; for we never should allow ourselves for a moment to doubt that there is no infirmity in manner or purpose, in habit, temper, or character, amongst our children, which the Sabbath-school, with its divine text-book, is not abundantly competent to reach and remove.—*S. S. Index*.

THE TEACHER'S KNOWLEDGE.

THE more varied and thorough the knowledge of the teacher is, the better for his work. Its possession may have necessitated much mental exercise, but it has, doubtless, fostered habits of thoughtfulness and self-improvement. The pursuit of knowledge improves and brightens intelligence, strengthens the reasoning powers, and supplies the mind with material for communicating truth and suggesting thought to others.

Knowledge is the result of study. "There never was an eminent, who was not an industrious man," said Cotton Mather. "I never knew an individual to gain any considerable mass of really digested and valuable knowledge without unwearying industry," is the testimony of one who had large opportunities of observing the knowledge of young men who sought to be instructors of others. Now study is not much reading, or the perusal of many books; it is the exercise of serious thought on what is read, thereby making it your own.

The great text-book of the Sabbath-school teacher is the HOLY SCRIPTURES. The word of God is his constant class-book, and must, therefore, be his chief subject of study. He is to teach its inspired truths, and to draw from its ample stores precepts for duty, doctrines for faith, examples for living, and promises for comfort. These are not arranged there in order, but are scattered over the sacred books. He ought to be well acquainted with the Scriptures. Their histories, biographies, prophecies, precepts, doctrines, and promises, should be "familiar in his mouth as household words." Ignorance of the Scriptures is disqualification for a teacher's office. They cannot be good teachers who themselves are not well equipped with knowledge of the truth. The light possessed by the class will bear a proportion to that of the teacher.

But the knowledge is not of the letter, it is of the spirit. It needs intelligence. It should be understood. The meaning of the sacred text is the proper knowledge of the teacher. This is his studious pursuit. For this end he avails himself of the helps that are provided. Not the least of these is a *holy life*. George Herbert mentions this first, and assigns as the reason, that if any "do God's will he shall know of the doctrine." "He that doeth truth cometh to the light." His second is *prayer*. "Open Thou mine eyes, that I may behold wondrous things out of Thy law." The Spirit of God is promised in answer to prayer, to open the understanding, to shine upon the word, and to interpret it. He leads into all truth. He teaches savingly, and to profit. He seals instruction upon the heart. It is said that a great commentator wrote chiefly upon his knees. He sought the aid of Him who inspired the Scriptures in attempting their elucidation. "The unction of the Spirit," said a French writer, "is a great Master in this science, and it is by prayer that we become his scholars."—*Christian Teacher*.

He who will not learn cannot teach.

The Signs of the Times.

"Can ye not discern the signs of the times?"

J. H. WAGGONER, EDITOR.
J. N. ANDREWS, }
JAMES WHITE, } CORRESPONDING EDITORS.
URIAH SMITH, }

OAKLAND, CAL., FIFTH-DAY, JULY 21, 1881.

THE FIELD IS THE WORLD.

WE have been led to some very solemn reflections by a conversation held with a dear brother, who gave expression to the feelings of those in his neighborhood, concerning the lack of ministerial labor among them. "We pay our tithes," said he, "but it is seldom that a minister visits us, and we feel that we are neglected."

Our sympathy is always stirred by these appeals, and perhaps if it were in our power to order it otherwise, it would be otherwise. Whether it would be better, if we could govern all such cases, we are not prepared to say. We have a great deal of trust in God's providential care of his cause and his people; and when we do the best we can, under our circumstances, it is then both our privilege and our duty to rest in God, and believe that he who knows best will order for the best. Our principal object in noticing this is to correct what we consider are grave misapprehensions of the nature of our work on the part of those who view matters in the light indicated by the words quoted above.

1. It has always been the settled policy of the Seventh-day Adventists to extend the knowledge of the present truth as far as it was in their power, and not keep it in narrow limits, or spend their time and efforts among those who have already received it. This was not altogether a matter of choice, but of necessity. The field is too wide, the work is too great, and the laborers are too few, to admit of settling pastors over our churches, or even to give *regular* preaching to all companies of believers. And though we have accepted this order of things as a necessity, we believe that it is better for the churches. While they rely upon their own efforts to keep up their meetings, and cheerfully give of their means to send the solemn words of warning to those who are in darkness, there is little danger of their light going out. But if they lean upon a preacher to keep up their interest in religious matters, and lose their earnest desire for the spread of the truth among their fellow-men, their graces will decline and soon grow dim.

2. Our work is peculiarly a missionary work. Our message is to be carried to "many peoples and nations and tongues and kings." Time is short, the work is great, and the laborers are few. And, considering the nature and extent of the work, the laborers will be few.

We cannot reasonably expect that we shall have ministers enough to carry this message to all places. Years ago it was plainly seen and strongly realized that some other means, in addition to the ministry, must be resorted to in order to reach the world. Our Tract and Missionary Societies were formed with this fact in view. Their organization was more than timely—it was truly providential. And they have accomplished two important purposes: they have been the means of sending the truth to untold thousands, and also of keeping alive the spirit of the message in the hearts of the missionary workers. Let it be accepted as a truth, worthy of constant remembrance, that a diligent worker cannot become indifferent. If our T. and M. Societies did no more than to keep our people alive in missionary labor, they would be well worthy of being maintained. But they have done much more; there are many who are now rejoicing in the truth who received it by means of these societies, and who could not have been reached by any other means. They are peculiarly adapted to our work, because it is emphatically a missionary work.

3. It is not enough to do that which is right; it must be done in a right manner, and with a right motive. He who strives is not crowned, except he strive lawfully. 2 Tim. 2:5. To give, is a Christian duty; but the motive must be right in order to make the gift acceptable to God. Is it so, that we should pay our tithes to insure a certain benefit—a consideration, in this life? And if that benefit were received, would we be willing to hear our Judge say, in the day of rewards, "ye have had your reward"? We think not one would be satisfied to take this view of his own case. He would wish to have some of his reward in reserve for the world to come. And we should take the past into

consideration as well as the future. What have we already received of the Lord? How do we value the truth which God so graciously sent to us, not because of what we had done, but of his love and mercy, before we had done anything in his cause? Have we so little thankfulness for past favors—is the truth we possess of so little worth to us—that we may reasonably cease our efforts to extend its knowledge, or withhold the tokens of our gratitude? Suppose we should never hear another sermon, should we, therefore, never do anything more in the cause of God? that would surely indicate very erroneous views of obligation to God and to his cause. What has the truth not done for us, unless we have believed in vain? Would you be willing to take back all your offerings, and in return be deprived of the knowledge of the present truth? We know what your answer is. Not all the world could purchase from you the grace from on high which this precious truth has already bestowed on you. Let us not, then, suffer the enemy to rob us of the blessing by leading us to murmur against, or to distrust, the providence of God.

4. Compare your position with that of those who embrace Christianity in heathen lands. In China there is a company who keep the Sabbath of the Lord, and who, for a number of years, were deprived of the ministrations of their brethren in America by whom they received the truth. But they hold on, faithful and true; and year after year their letters to their American brethren breathed the most sincere affection and regard, and earnest devotion to the cause of Christ, which was so dear to their hearts. How feeble are our faith and our devotion to principle, compared to theirs. But we have a higher example than this; Jesus, our Master and our Leader, of whom the prophet said he should not fail nor be discouraged. How little to encourage, how much to discourage, he met in his life on earth. He looked beyond this life; and so should we. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

Brethren and sisters, bear in mind that those who bear burdens in this work, the officers of our Conferences, can no more do everything that they may wish to do, than you can. Their ability has a limitation. Days of toil and sleepless nights they pass, while considering the wants of this cause, and making efforts to meet those wants. Our Father is merciful—Jesus is compassionate. They know our every want, they hear the breathing of every desire. When the powers of our brethren fail, let us carry our petitions to the throne of grace, and there urge for an increase of laborers to be sent forth into the harvest.

And let us believe in the power of the present truth to keep us, even if we are deprived of much-desired Christian association. If we cannot enjoy "the communion of saints," we can commune with our Saviour, in all places and at all times. If we cannot have the presence of the shepherds which he has ordained to feed the flock, we may yet draw near to "the Shepherd and Bishop of our souls." If we cannot see as many of our neighbors embrace the truth as would please us, let us be cheered with the tidings of its progress "among the nations of the earth and the islands of the sea."

It has been thus, in the providence of God, from the beginning of the work of this message; the light has gone from place to place, from State to State, without stopping to thoroughly canvass even a single county. The light spreads now from nation to nation; and thus the whole world is being prepared for the grand closing work. All our ministers might find plenty to do in one State; but it would take an age to warn the world in that manner. The writer has always felt thankful that the truth passed directly over from the center of Michigan to west of the Wisconsin river. And so with all of us. Where would we be this day if urgent calls had kept the ministers in a more limited field of labor?

Let us all cultivate a missionary spirit, according to the nature of the work in which we are engaged. It should be the highest joy of every one who has received the truth to do his utmost to give the truth to others. It is a passport to "the joy of the Lord," to be instrumental in bringing others to the reception of the truth. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." And "it is more blessed to give than to receive." Passive people may receive, but giving indicates activity; it is the evidence of life. Work, brethren, work, and you will find such blessings that you cannot get discouraged.

THE REVISED VERSION.

WITH some care we have examined the Revised Version of the English New Testament; and, as many of our readers have not the opportunity to thoroughly examine for themselves, we propose to give them some of the results of our examination.

There are very many foolish criticisms of this Revision floating through the papers. The remarks of Dr. Talmage of Brooklyn, have been extensively published; but they are not to be spoken of as a criticism. Dr. T. can be nothing unless he is sensational. There was not a reason in all his remarks; they were just such as any prejudiced person could make without having much knowledge of the subject. And so in many other cases.

It is well to have one idea corrected. Our common version is called the Authorized Version, and King James' Version. In strict truth it was neither. King James barely *restricted* the labors of those whose hearts were set upon the work. He gave them rules to follow, some of which they followed to the detriment of their work, and some of which they did not follow, whereof we have reason to be glad. It was never *authorized*; it was *accepted*; and time only can determine whether the revision shall be so generally accepted. Of this there are great chances for doubt.

It was not to be expected that the revision would fully suit anybody. If it exactly suited any one man it would not, probably, suit anybody else. Therefore the most narrow-minded and illiberal will naturally find the most fault. While all cannot be suited, unless all will come to an agreement, we are free to express our conviction that, in many respects, it is an improvement upon the common version. On the other hand, there are many things in it with which we are not pleased. But this would not cause us to lightly throw it aside. All candid persons must acknowledge that there are many objectionable things in the old version. But, even with this acknowledgment, they do not stand on an equal footing in regard to finding public favor. The old has the advantage of possession. It is our firm conviction that, if the two were presented together, both newly made, neither of them in current use, with the evidences for and against fully set forth, the revised would be almost universally accepted as the better version. This is a safe judgment, for the revision has corrected some prominent errors of the old, which must be admitted by all.

Some have objected that it is not wise to make any changes at all, because it is admitted that no change has been made which affects any doctrine of the gospel. But this objection is only plausible. The canon of Scripture should contain, as nearly as is possible to get them, the exact words given by inspiration, neither more nor less. Other words may be unexceptionable in sentiment, or pious in intention, but if they were not spoken by Christ nor written by his inspired followers, they have no right to stand with the holy Scriptures. We rejoice in the fact that no doctrine has been affected by the critical research of all the learned in the last two centuries. The providence of God has guarded the sacred words in a wonderful manner.

Every one who examines the most marked changes, and inquiries into the reasons, must be struck with the fact that these reasons have not recently come to light. As has been said, they have been the common property of the learned for many years. Let us test a few prominent cases. Greenfield's Greek Testament and Lexicon is in very common use. Very few ministers are without this valuable book. His notes are based on the criticisms of Griesbach, to whom the world is largely indebted for the results of his Biblical research. One of the most noticeable changes in the revision is the omission of the doxology of the Lord's prayer, Matt. 13. Turning to the Greek we find it marked as "entirely rejected as spurious." Dr. Clarke, who is conservative on most such questions, and who lacked some of the advantages enjoyed by the recent revisers, thought it should not be omitted; but he says, "The whole of this doxology is rejected by Wetstein, Griesbach, and the most eminent critics. The authorities on which it is rejected may be seen in Griesbach and Wetstein, particularly in the second edition of Griesbach's Testament, who is fully of opinion that it never made a part of the sacred text. It is variously written in several MSS. and omitted by most of the Fathers, both Greek and Latin." This is cited merely to show that its rejection is not a new thing with the recent revisers.

Acts 8:37. This verse is so universally rejected as spurious that not a word remains to be said in its favor.

Alexander Campbell left it out of his edition of the New Testament, though the denomination which he founded has extensively used it as "the good confession," sufficient of itself to entitle one to the privileges of church membership.

1 Cor. 6:20. The Revised Version gives this verse thus: "For ye were bought with a price: glorify God therefore in your body." The remaining words—and in your spirit, which are God's—are omitted. Griesbach has this also, marked as spurious. Dr. Clarke says: "Almost every critic of note considers them to be spurious." The reader will notice that the argument of the apostle is complete without this clause.

1 John 5:7, 8. The omission of what has been termed the "three heavenly witnesses." This text has been rejected by all late authorities. We propose to give next week Dr. Clarke's argument proving that it is spurious.

And if these passages are spurious, what right have they to stand in the sacred text? If the learned have sufficient evidence that they are unauthorized additions to the sacred Scriptures, why should they be retained in the Scriptures to deceive the unlearned? Such reasons as these are sufficient to show that a revision was necessary, or at least may prove to be useful.

DESTRUCTION OF THE HEBREW CHILDREN.

How cruel is Satan! How bloody and how awful the conduct of his most faithful servants. How vast the distance that an angel, the highest in all the heavenly host, must fall to become the instigator of such deeds of wickedness as fill the history of man! Sin wrought this infinite change in that exalted being who once walked up and down in the midst of the stones of fire. Eze. 28. Beware of this terrible evil. What has ruined Satan will also ruin others who are guilty of it.

When Jacob went down into Egypt it seemed to have been the turning point in his captivity. That is to say, his long-continued afflictions, which may be traced directly to his sin in the case of Esau, were closed up forever. The chastisement of his sin had wrought in him repentance so deep and thorough that the rod of God was now withdrawn. His sojourn in Egypt was the period assigned by Providence for his ripening off for the kingdom of God. His sun set in heavenly brightness. It was some time after this before the prosperity of the Hebrew people ceased. But the change came at last, and a terrible change it was. Joseph and his services were all forgotten. And not only this, but even rigorous cruelty was added to the wicked ingratitude of the Egyptians. See Ex. 1.

The king of Egypt made slaves of the Hebrews, lest, by-and-by, they "get them up out of the land." What made him think of such a movement on their part? Beyond all doubt he had heard that Israel expected, by-and-by, to return again to Canaan. He was determined that they should not. So by one edict, he reduced them to debasing servitude. Yet how shortsighted was all this! Had the Hebrew people continued to enjoy prosperity in Egypt, it is difficult to see how that God himself could have induced them to leave it with all its good things, and to undertake a tedious journey, at best, through a terrible wilderness to reach Canaan, and by force of arms drive out the well-armed hosts of the Canaanites. They certainly would have shrunk from such an undertaking. So God caused the wrath of man to praise him. He suffered a wicked king to stir up their nest so that they could no longer remain in it.

The king of Egypt, finding that the people increased even more rapidly in their bitterservitude than before, next ordered the destruction of all the male children of the Hebrews. Every one of them, he enacted, should be thrown into the river.

The king of Egypt thought by this means to blend the Hebrew people with the Egyptians, and to prevent their existence as a separate people. But Satan, who stirred up his mind to this cruel project, had something else in view. He knew that the time of deliverance to the Hebrews was at hand. He had no doubt that God was about to raise up their deliverer. Satan hoped to destroy this deliverer as soon as he should be born. What he attempted in the case of the child Jesus, he had tried before in the case of the child Moses. Thank God it failed each time. And now, see how impotent is Satan's malice. It was needful that Moses should be educated in Pharaoh's court.

This very edict, which Satan undoubtedly instigated, especially to destroy Moses, was the very means whereby Moses was raised to the place he needed first in the king's court, and whereby the utmost advantage of earthly wisdom would be secured to this noble child. Let us have stronger faith in God. J. N. A.

THE LAW OF CHASTISEMENT.

In Jeremiah 36:32, we read, "And there were added besides unto them, many like words." The circumstances in reference to which this declaration was made, were these: God had sent Jeremiah to the nobles and rulers of Israel with terrific warnings and fearful denunciations against their wickedness, designing thereby to turn them from their evil ways. Jeremiah being in confinement called in Baruch to act as scribe for him, who wrote from his lips upon a roll of a book all the words that the Lord uttered by the prophet against Judah and Jerusalem. This roll Baruch then took and read in the house of the Lord, and before the princes, and was finally called in to read the same words before the king. Did the king learn wisdom from the denunciations he received? Did he heed the warnings given, and seek by repentance, and turning to the Lord, to avert impending calamities? By no means. But on the contrary, in the anger of his rebellious heart he took the roll, and, with his penknife, impiously cut it up and threw it into the fire before him.

What did he accomplish by this? He had destroyed the roll; its words of warning which he hated were no longer before him; he had endeavored to vent his spite upon their author; but were the purposes of God frustrated thereby? Because the written record was destroyed, did God forget his intended judgments, or lose the power to bring them to pass? The sequel shows. Jeremiah was immediately commanded of the Lord to take another roll, and write in it all the former words of the first roll which the king had destroyed; but *this* time the matter did not stop here; for, in the language above quoted, "there were *added* besides unto them *many* like words." The first denunciation of wrath and coming judgments against the king and the people were designed to turn them from their evil ways, and lead them to repentance and the service of the Lord; and had they received it in this way, he would have turned from the evil he thought to do unto them. But instead of this they rose up in rebellion; they despised the counsel and scorned the reproof. And then not only the original threatenings were made to stand against them, but many more were added, the judgments were multiplied, and their severity increased. And this is what we mean by the law of God's chastisements: Whenever they do not have their designed effect upon us, they are increased in severity, till they do bring us into a right position or we get beyond hope.

In this, there is an important lesson for us. Whenever a test is presented before us, if we cannot stand that, a severer one will come. If a trial is sent us to bear, designed for our benefit, if not received aright, if we by our resistance and rebellion prevent its having its designed effect upon us, a harder one still will be given to school us into the way of right. If one chastisement from the Lord does not work in us the needed reformation, a heavier will be inflicted.

We had better, therefore, yield at the outset. We had better not be stubborn or rebellious scholars in the school of Christ. We had better so profit by the first lesson, that it will not need to be repeated with many things added thereto. We had better, at the first intimation of the will of our Lord, seek earnestly to know all his counsel, and yield to it a prompt and willing obedience. Such a course will save others much perplexity on our account, and ourselves much sorrow in the end. U. S.

CAMP-MEETING AT PARKER, DAKOTA.

BY ELDER GEO. I. BUTLER.

This camp-meeting held from June 30 to July 5, was by far the largest one ever held by Seventh-day Adventists in this Territory. The grounds were in a grove of cotton-woods on the farm of Bro. Burgess, some two miles east of the station. There are very few natural groves in this whole region of country—all one vast prairie, most of it never touched by the plow. Here and there groves have been set out like this one. The trees had grown to a height of about fifteen feet, and afforded considerable protection from the heat. Unlike the four preceding camp-meetings of

this season, this was very dry and warm, scarce a cloud from the beginning to the close.

Twenty-seven tents were up, and over two hundred encamped on the ground. Probably there were more than twice as many of our people in attendance as ever before in Dakota. It is only two years since the Conference was organized, and the growth from immigration has been quite rapid. Full one-half of those present were Scandinavians. Eld. O. A. Olsen held two or three services a day in their tongue, while I did most of the speaking in the English tongue. Elder Whitney, president of the Conference, spoke a few times. The interest to hear was excellent from the beginning to the close, and the social meetings good.

On the Sabbath we had a great blessing from the Lord. I had felt very weary and languid under the labor of the past and the heat of the present. It seemed a great burden to undertake to speak in the afternoon. The Lord gave special freedom. When we called for those to come forward who wished to specially seek for God's blessing and to more fully consecrate themselves to him, and wanted prayers, about four-fifths of those present came forward; deep feeling was manifested by many, and the Lord came very near us. Tears flowed freely, and precious showers of divine grace fell upon us, melting our hearts in unwonted tenderness. Ministers and people were deeply affected. It was a very precious season. The feeling of languor and weariness entirely left me and did not return, though the weather continued very warm. God's blessing comforts and strengthens those who receive it. In it is spiritual life and physical strength.

Our meeting Sunday was not attended by many from the surrounding country. But there were some interested hearers.

Monday the Lord greatly blessed our meetings; when a call was made for those who had never started before, or had greatly back slidden till their hopes were gone, forty or fifty came forward and good testimonies were given. Sixteen were baptized in Vermillion River by Eld. Whitney. Quite a number of these started for the first time. I left that night before the closing morning meeting. Many were deeply affected while speaking of the good meeting we had had, and the tears would start as we parted.

Dakota seems to be an excellent field of labor. It is fast filling up with a sober, industrious, virtuous class of people. The Scandinavians are pouring into the country, and it is an excellent time to make exertions to reach them with the present truth. Eld. Olsen, who is specially looking after this branch of the work, found good openings apparently all around. There are also two or three small companies of Russians in the Territory keeping the Sabbath, who have embraced it within about two years. They speak the German, and our brethren speak of them as a pious, honest class of people. We have had no laborer who speaks German who could do much for them and they need further instruction on some points of faith; we hope to send them help in their own tongue soon. They are already sending the light back to Russia, and souls are becoming interested in it there. Surely God is opening channels of light in all directions. May his precious truth still go to nations, kindreds, tongues, and kings, till all the earth has the light of the last message of warning.

OUR MEDITATIONS.

BY J. CLARKE.

"AND in his law doth he meditate day and night." Suppose that David had meditated upon the foul sin of Absalom, the conspiracy and baseness of his darling son, or the treachery of Ahithophel, or the cruelty of his father-in-law, Saul, and the trials of his eventful life; would he have written the book of Psalms, if he had allowed such meditations to press him to the earth? Doubtless he often thought of his dreadful trials, but he did not allow these things to weigh him down. No, his meditations were worthy of the man of God.

Often, no doubt, these things came upon him with crushing weight; but he looked upward, and holy wisdom descended and filled his soul. Then the affairs of earth dwindled into insignificance, as the glories of eternity beamed brightly before his eye of faith and love.

So let us look upward for light, for we shall not find it in these trials. Below is darkness, above is light. Immoderate and uncontrollable grief does not always prove either depth of mind, or largeness of benevolence; but it is as often the offspring of ignorance and superstition, as of love.

Piety and wisdom calm the passions, and grief is one of the passions; good, if well controlled; evil, when carried to an extreme. As the skillful workman tempers the steel for the keen, cutting blade, so should all our passions be well tempered, not too brittle, nor too soft, but just exactly right.

The Missionary.

THE HARVEST.

ONE wept that his harvest was small,
With little of fruit or of grain;
While his neighbor, with barn running o'er,
Still followed the full freighted wain.

"How much didst thou sow," I said, "friend?"
"A handful of wheat less or more."
"And didst thou expect broad acres would bend
To thy sickle from such scanty store?"

Who sparingly soweth, must look
For little of fruit or of grain;
'Tis only the bountiful sower can reap
A bountiful harvest again.

A lesson, I said, to thee, soul,
For harvest-time soon will be here;
Sow with bountiful hand lest thou weep at the last,
When the Lord of the harvest draws near.
—Watch-Tower.

CAUSE IN ENGLAND.

SINCE my return from Bale we note some progress in our work here. On June 6 we had a call at Ravenswood, from two persons who had embraced the truth by reading, and wished baptism. They spent several hours with us, attached their names to our covenant here, were baptized, and returned to their homes rejoicing.

As there is something encouraging in this case for our missionary workers, I will give a few particulars. On Sept. 14, 1880, I sent a list of twenty-two names and addresses to Bro. Geo. R. Drew of St. Helena, California. Papers and letters were sent to these persons by the Vigilant Missionary Society of St. Helena. Among the names to whom papers were sent was that of an atheist. On receiving the SIGNS, he did not read them himself, but gave them to one of his acquaintances whom he thought might be interested in perusing them. The one thus receiving the papers, after reading and seeing a notice of this depository, sent to subscribe for the paper one year. This led to correspondence and the purchase of books on different points of our faith, and finally to the reception of the truths taught in the SIGNS. This person got the books and papers into the hands of one of his acquaintances who also accepted the truth, and both have been baptized, as stated above.

Sabbath, June 11, another person who has also embraced the truth by reading, and had kept a few Sabbaths, spent the Sabbath with us and was baptized, attaching her name to the covenant.

As there are other openings for meetings, and I hardly deemed my strength sufficient to engage in tent-meetings alone, we decided not to repair the tent this year but to use other means of labor.

On last First-day I held meeting, for the first time, at Woolstone, a few miles from Ravenswood, where we had been offered the free use of a room. A few came in who listened with good attention. Next First-day (D. V.) we have meeting there again. Trust this effort will accomplish good, as many of the audience are interested to follow up what they hear with careful reading. Pray for us.
J. N. LOUGHBOROUGH.

LOS ANGELES.

SINCE our last report, we have continued our meetings with fair audiences. Seven more have been baptized, and three persons have commenced to keep the commandments. The interest in our Sabbath-school is increasing.

The tent company are all quite well and find plenty to do.

We are trying to raise the means for a church-building and have one thousand dollars subscribed.

We are not through here yet, but hope to see more souls come out into the light, and a good church erected to the honor and glory of God, and for a home to those who keep the commandments of God and the faith of Jesus.

W. M. HEALEY.

MEETING AT PACHECO.

ACCORDING to appointment, the district quarterly meeting of the T. and M. Society was held at Pacheco, Contra Costa Co., July 9. As this was a meeting of considerable importance to the brethren in that section of the district, a full attendance was anticipated. In this we were not disappointed, for, although few in numbers, the brethren in Lafayette and Pacheco showed their appreciation of this privilege, and their interest

in the work, by a general attendance at the meeting. A number of the brethren from the Oakland church were also present, among whom was Eld. J. H. Waggoner, who addressed the congregation Sabbath evening and evening after the Sabbath. Quite a number from the outside were in attendance, and listened with marked attention to the great truths of God's word for these times. From all appearances a good impression was made upon these hearers, which will, doubtless, greatly aid our Pacheco friends in their labors in the missionary field.

The business meeting of the society was well attended, and all seemed anxious to learn more perfectly the way in which to carry on the missionary work to the best advantage. A number of stirring testimonies in regard to personal effort were given, which gave evidence that the interest in the advancement of God's work in this section was not dead, but that these brethren and sisters earnestly desired to see souls finally saved in God's kingdom through their personal efforts. Some obstructions had been in the way of the Lafayette church for a time past; but these were all happily removed, and a spirit of harmony now exists throughout the entire district.

There is no more important district in the State than district No. 7, and we thank God that the work now promises to go forward with new energy, and that the ending of the present quarter will show far greater results than the one just closed.

W. J. BOSTWICK, Director.

BLUE LAKES, LAKE CO., CAL.

I CLOSED a series of meetings in a school-house near the Blue Lakes, Sunday, July 3. As the valley is quite narrow here, but few people live near enough to the school-house to attend meetings.

Two persons have begun to keep the Sabbath; others are convinced of the truth, and I think they will obey it.

A good report has gone out from the meetings, and people in different parts of the county are becoming interested to hear the truth.

ISAAC MORRISON.

I HAVE DONE GIVING.

A GENTLEMAN of high respectability, and a member of the church, made this remark the other day, when informed that an application was about to be made to him in behalf of some charitable object. "I have done giving," said he. When I heard of this remark it awakened in my mind a train of reflection, which I have thought it might not be amiss to communicate.

"Done giving!" Has he indeed? Why? Has he given all? Has he nothing left to give? Has this disciple done what his Master did? Was he rich, and has he become poor for the sake of others, that they, through his poverty, might be rich? Oh, no! he is rich still. He has the greatest abundance—more than enough to support him in elegance, and to enable him to leave an ample inheritance to his children. What if he has a great deal? He has not only not impoverished himself, but is probably richer now, through the favor of Providence, than he would have been had he never given anything. Now if, by honoring the Lord with his substance, his barns, instead of being emptied have been filled with plenty, he had better continue this mode of honoring him. He should rather increase than arrest his liability.

"Done giving!" Why? Is there no more need of giving? Is every want abundantly supplied? Is the whole population of our country furnished with the means of grace? Have missionaries visited every shore? Is the Bible translated into every language and distributed in every land, a copy in every family, and every member of every family taught to read it? Are the accommodations for widows and orphans as ample as they should be? Is there a house of refuge for every class of the human family that needs one? Or have the poor ceased from the land? Oh, no! There are no such good reasons as these for ceasing to give. Why then has he done giving? Is it because others do not give as they ought? But what is that to him? Will he make the practice of others his rule of conduct rather than the precept of Jesus Christ? If others do not give, so much more should he. Will he add another name to the list of niggards?

Does he feel worse for having given away so much? Has it made him unhappy? Is his ex-

perience different from that of the Lord Jesus, who said, "It is more blessed to give than to receive?"

Has he, who thinks he will give no more, been led to that conclusion by having found that what has been given hitherto has done no good? And is it so, that no good has been done by all the Bibles published, and all the tracts distributed? And yet at this time, when a dollar goes so far in doing good, here is a man who says, "I have done giving." If I had his ear for a moment, I would ask him if he has done *receiving*—if God has done giving to him. I would ask him, moreover, if he has done *spending*, or done *hoarding*, or done *wasting*. Now, if he has not, he surely should not stop giving. When he ceases to waste, to hoard, and to spend, except for the merest necessities, then he may stop giving, but never till then.

"Done giving!" that is, done lending to the Lord! Done sowing and watering! Done offering the sacrifices with which God is well pleased! Done making the widow's heart leap for joy, and bringing on himself the blessing of them that were ready to perish! Well, I am sorry—sorry for the sake of the poor, and the sick, and the orphan, and the ignorant, and the heathen. But no less sorry am I for the man's own sake. Poor man! poor with all his affluence, for there is really no one more poor than he, who, with the ability to give, has not the inclination. He has it in his power to give, but not in his heart. He is enriched with abundance, but not with liberality.

"Done giving!" well then, if he will not give his money, he must keep it. And yet how short the time he can keep it! Had he not better freely give away some of it, than to wait for it all to be torn from him? The thought that he has given, will be at least as agreeable a meditation in his dying moments, as the reflection that he *spent*, or that he *laid up*.

I hope that gentleman who said "I have done giving," will recall his resolution, and taking revenge on himself for having made it, give more liberally than ever.—Nevins.

A JOYFUL SERVICE.

"WHAT business are you in now?" asked one young man of another.

"I am working for Christ," was the reply.

The friends had met after a brief interval of absence, each to find the other changed.

"An honest, but not a paying, work. You will need to work for the world as well as religion. You always said you meant to be a rich man, an influential man; but you have started wrong for that. Large drafts upon your time, your purse, and the sacrifice of many plans, are demanded by this religion of yours."

"I have started just the right way, my friend, to reach wealth, influence, and all the earthly good I have so foolishly boasted I would have. I have sacrificed nothing, but gained all things. I will try to prove all things."

And the young man did prove it nobly to his friend and to the world. In his business relations, in his intercourse with the world, he stood firmly upon the Rock which he had chosen for his foundation, and many, whose shelter had been early washed away, looked up to his secure dwelling, and built on the same Rock. Religion was his every-day dress, and no Sabbath cloak was needed to cover its soils; for prayer and watchfulness kept it pure day by day. To give as God had prospered him, of wealth, of time, of talent, was a part of his joyful service, and God gave him back in return four-fold.—Sel.

THE BIBLE.

THERE are four grand arguments for the truth of the Bible. The first is the miracles on record, the second the prophecies, the third the goodness of the doctrine, the fourth the moral character of the penman.

The miracles flow from divine power, the prophecies from divine understanding, the excellence of the doctrine from divine goodness, the moral character of the penman from divine purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the goodness, the purity of God.—Bishop Simpson.

It is wonderful how silent a man can be when he knows his cause is just, and how boisterous he becomes when he knows he is in the wrong.

Temperance.

MORE TEMPERANCE FACTS AND AN OPINION.

YOUR recent editorial on temperance, with all its excellences, I fear will give a wrong impression to many who seek for some excuse for the dangerous habit of moderate drinking, especially by the statement, "The Bible does not treat the drinking of fermented liquors as a sin." There are very many sins, such as gambling, and betting, and others peculiar to our day, or appearing in far more aggravated forms than in the past, which the Bible does not condemn by name, but only by the fair application of its general principles. It is not a single passage here and there in the Bible, nor a single event in Christ's life that shows the relation of Christianity to the use of wine, but the whole current of Christ's life and the whole tendency of Bible teaching. What does the Bible as a whole teach in regard to *needless* indulgences that may bring harm to us and danger to others? There can be no doubt as to the answer. The dictionary and common sense both teach that temperance means moderation in the indulgence of *right* appetites and passions. There can be no temperance in wrong indulgences—no temperate thieving, or temperate adultery. Temperance means such self-control that one will indulge only in moderation in what is right, and restrain himself altogether from what is wrong. Is the use of wine and alcoholic liquors wrong in itself? We assume that it is wrong for one to do anything unnecessary which is likely to endanger the health and life of himself and others. It would be wrong for a man to manufacture, sell, or use an article of food for dogs which, on being introduced through the country, would cause 100,000 out of the millions of dogs in the land to go mad every year, with the consequent loss of human life. It would be wrong to use such an article, even if the dogs liked it; even though many dogs that used it escaped from the worst consequences; wrong, because any dog to which it was fed might become mad and imperil or destroy life. The use of alcoholic liquors in our land, in at least one hundred thousand cases every year, makes men into drunkards, into mad dogs, the terror of home and street. The use of alcohol as a beverage imperils life, but life may rightly be imperiled in some cases for a necessity of life. Is alcohol such a necessity? No one, not even the exceptional physicians who array themselves against the declaration of the "International Medical Congress of 1876," that "alcohol is not shown to have any definite food value"—no one would assert that any alcoholic liquor is a necessity of life to persons in health. It is wrong, then, for any one to encourage by his example the use of alcohol as a beverage, since it is not a necessity of life, and is sure to bring disaster and death to many who take it.

The theory of being temperance men and helpers to the cause without total abstinence, has been thoroughly tested and found wanting. In 1600 a temperance society was organized that pledged its members not to get drunk except on public days. This society amounted to nothing. In 1700, another society was formed in New York that fined its members twenty-five cents a week for each instance of drunkenness. This also died, a failure. The history of temperance is strewn with such wrecks of attempted moderation. Nothing enduring has ever been done to help the cause of temperance on any standard less than total abstinence. As to the theory of beer and wine being harmless, who has not read Bismarck's recent lament that his beer-drinking countrymen have made a "national scandal" by their increasing drunkenness. In our climate, politics, and society, such drinks are yet more harmful. Who can name a drunkard whose degradation was not reached by the door of wine or beer? Distilled liquors are the cataract, but fermented liquors are the rapids above where the victims are drawn into the fatal current. As a professional criminal may have many *aliases* and disguises, so the maddening poison, alcohol, named from the ancient fiend, *Al Gohol*, appears at one time as beer, and at another as whisky, but in every instance it is the same poison. In several glasses of the fermented liquors one can take as much of the crazing poison into blood and brain as in one of distilled liquor. Foolish pride in small men cries as the poison glass is lifted, "I've too strong a will to be a drunkard." Wis-

dom says, as the glass is declined, in the words of the great Dr. Johnson, "I can abstain; I can't be moderate."—*W. F. Crafts, in Christian Union.*

A PLEA FOR TOTAL ABSTINENCE.

THE Almighty God who created our bodies wrote on those bodies a prohibitory law against alcohol. No court, or medical society, or church dares repeal that law. According to that divine law, written on body and mind, the healthy human system regards alcohol instinctively as an enemy. The uprising of the bodily powers against alcohol to expel it, makes the excitement which we call "intoxication." It is an attempt to cast out the invader. The blood seeks to throw it out. The kidneys throw it out. The stomach hurls it off. The skin exudes it. There is not an organ that assimilates it and takes it up, as they take up milk, or water, or bread. Alcohol does not promote digestion. Alcoholic drinks do not nourish, do not warm, do not strengthen. Chemists will tell you that in ten quarts of alcohol there is less food than can be spread on the end of a knife! Captain Brassey reported that of the two gangs of men who worked on the English railroads, the total abstainers worked the best, and Admiral Ingalfield, who explored the arctic region tells us that the man who reached nearest to the pole was a man who went on the expedition without a drop of liquor in his flask. The most heroic explorer of this century was David Livingstone, who opened Africa. He was not only a heroic missionary, but a professional physician and pledged abstainer. He said: "I found I could stand every hardship best without the stimulus of any alcoholic drink, using water, and water only." He says that sometimes the water he drank was putrid with mud and insects, yet he never found the least bad effect from it, and he went as a pledged abstainer through the terrific exposures year after year, and brought back a testimonial for total abstinence which ranks with his actual geographical discoveries.—*Dr. Cuyler.*

THEY LOVE TO HAVE IT SO.

A MINISTER having charge of one of our largest city churches, made the astonishing statement that during the year that particular church had lost more members by the use of intoxicating liquors than by death. An aged missionary, returned from foreign lands, stated in a public meeting that, for each convert made from heathenism by the preaching of the gospel, many drunkards were made by the importation of alcoholic liquors from Christian lands, by the sanction of Christian governments.

And then to think that this liquor traffic, the curse of curses, the "sum of all villainies," is licensed in Connecticut with her hundreds of Christian churches, and thousands of church members! And how many of those church members voted to have it so—to sanction this dreadful business? As Jeremiah says, "They set traps to catch men, and my people love to have it so!"—*Golden Censer.*

WOMAN'S WORST ENEMY. *Mal 184*

"Of the worst foes that women have ever had to encounter, wine stands at the head. The appetite for strong drink in men has spoiled the lives of more women—ruined more hopes for them, brought to them more shame, sorrow, and hardship than any other evil that exists. The country numbers tens of thousands of women who are widows to-day, and sit in hopeless weeds, because their husbands have been slain by strong drink."

"Yes, there are hundreds of thousands of homes, scattered all over the land, in which women live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because they love wine better than the women they had sworn to love. There are women by the thousands who dread to hear at the door the step that once thrilled them with pleasure; that step has learned to reel under the influence of the seductive poison. There are women groaning with pain, while we write these words, from brutalities inflicted by husbands mad with drink. There can be no exaggeration in any statement made in regard to this matter, because no human imagination can create anything worse than the truth. The sorrows of a wife with a drunken son, are as near the realization of hell as can be reached in this world at least. The shame, the indignation, the sorrow, the sense of disgrace for herself and children,

the poverty—and not unfrequently the beggary—the fear and the fact of violence, the lingering, life-long struggle and despair of countless women with drunken husbands, are enough to make all women curse wine, and engage unitedly to oppose it everywhere as the worst enemy of their sex."—*Scribner's Monthly.*

TEA DRUNKARDS.

THE following we clip from the *Scientific American*, a paper which deals in facts, and never indulges in fancies:—

"Dr. Arlidge, one of the pottery inspectors in Staffordshire, has put forth a very sensible protest, says the *Lancet*, against a very pernicious custom which rarely receives sufficient attention, either from the medical profession or the public. He says that the women of the working classes make tea a principal article of diet instead of an occasional beverage; they drink it several times a day, and the result is a lamentable amount of sickness. This is no doubt the case, and, as Dr. Arlidge remarks, a portion of the reforming zeal which keeps up such a fierce and bitter agitation against intoxicating drinks might advantageously be diverted to the repression of this very serious evil of tea-tipping among the poorer classes. Tea, in anything beyond moderate quantities, is as distinctly a narcotic poison as is opium or alcohol. It is capable of ruining the digestion, of enfeebling and disordering the heart's action, and of generally shattering the nerves. And it must be remembered that not merely is it a question of narcotic excess, but the enormous quantity of hot water which tea bibbers necessarily take is exceedingly prejudicial both to digestion and nutrition."

HOLD ON, BOYS.

HOLD on to your tongue when you are just ready to swear, lie, or speak harshly.

HOLD on to your hand when you are about to punch, scratch, steal, or do any improper act.

HOLD on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame, or crime.

HOLD on to your temper when you are angry, excited, or imposed upon, or others are angry with you.

HOLD on to your heart when evil associates seek your company, and invite you to join in their mirth, games, and revelry.

HOLD on to your good name at all times, for it is of more value than gold, high places, or fashionable attire.

HOLD on to the truth, for it will serve you well, and do you good throughout eternity.

HOLD on to virtue—it is above all price to you at all times and places.

HOLD on to your good character, for it is, and ever will be, your best wealth.—*Christian at Work.*

At the National Temperance Convention at Saratoga, N. Y., an important paper by Dr. A. J. Gordon, of Boston, was read, dealing with the question, "Is the Law of God Prohibitory?" in which he answered the question affirmatively, grounding his arguments on the ten commandments. Human laws, Dr. Gordon contends, have been educating the people in the wrong direction in licensing the sale of liquor. If a man falls into a pit carelessly left open in a street and breaks a leg, he can sue the city and get paid therefor; but if a man is damaged in a licensed hall for the sale of liquor, legal reparation is denied him, although the city, by its license, is a legal partner in the business.

Interesting addresses were also delivered by Mr. J. B. Gough, Rev. J. O. Peck, and Miss Frances Willard. At the next day's session among the resolutions passed, was one which may be accepted as the prohibition platform of the future. It asks Congress to prohibit and prevent in the District of Columbia and the Territories, the manufacture and sale of intoxicating liquors, and to prohibit their importation into the United States; also to propose to the States an amendment to the constitution forbidding all making of, and traffic in, intoxicating beverages; advising the friends of temperance to make that the chief point in political action and organization; requiring total abstinence as a qualification for all office-holders, and to exact from all candidates for legislative positions pledges to support and urge the enactment of temperance measures.—*Exchange.*

"Woe unto him that giveth his neighbor drink."

The Home Circle.

TWO CHRISTIANS.

Two Christians traveled down a road,
Who viewed the world with different eyes;
The one was pleased with earth's abode,
The other, longing for the skies.
For one, the heavens were so blue,
They filled his mind with fancies fond;
The other's eyes kept piercing through
Only for that which lies beyond.

For one, enchanting were the trees,
The distance was divinely dim,
The birds that fluttered on the breeze
Nodded their pretty heads for him.
The other scarcely saw the flowers,
And never knew the trees were grand;
He did but count the days and hours,
Till he might reach the promised land.

And one a little kind caress
Would to a tender rapture move;
He only oped his lips to bless
The God who gave him things to love.
The other journeyed on his way,
Afraid to handle or to touch;
He only oped his lips to pray
He might not love a thing too much.

Which was the best? Decide who can;
Yet why should we decide 'twixt them?
We may approve the mournful man,
Nor yet the joyful man condemn.
He is a Christian who has found
That earth, as well as heaven, is sweet,
Nor less is he who, heaven-bound,
Has spurned the earth beneath his feet.

THE STORY OF SIX GIRLS.

LISTEN, girls, and I will tell you a tale that is quite true.

One day, many years ago, six pretty girls were sitting under a cherry-tree. The long grass was sweet and warm, and they pushed it to and fro with their small feet; and as they talked they ate ripe cherries, or blew the dandelion heads, or watched the little white clouds that drifted over the orchard.

Now in the tree and just above their heads was a bird's nest, and in the nest some little brown birds. And the birds leaned over the nest and watched the girls; and the girls smiled at the little bare, eager heads, and said they thought "a bird's life must be a very happy one."

Suddenly one of the birds spread its little half-fledged wings, and with a twittering song of triumph flew from the nest to a swaying branch that was a full yard away. "Oh! I know what he sang!" cried one of the girls whose name was Fanny. "He said: 'Oh! what a stupid little hole that nest is. How much nicer is this branch. And some day, no doubt, I shall be able to fly even to the big tree that stands in the meadow.'"

"That was his song, girls. I know it was, because my heart keeps saying just the same thing—how stupid is the old farm-house and the sleepy village, where one day follows another and every day is the same. When I am a woman, I will see all the wonderful countries in the world. I will go to China and Brazil. I will see Negroes at the Equator and white bears at the North pole."

"Oh! how terrible," said gentle little Annie, and she lifted her blue eyes like a frightened baby. "There is no place in the world so safe and sweet as this valley. I shall marry Willy Smith, and we will have a farm and a lovely house full of pretty furniture, and a garden full of sweet flowers, and a clean, cool dairy—"

"Certainly, little Miss Stupid, and make butter and cheese to the end of the chapter," added the stately Julia, with a pout and a touch of contempt. "I shall do nothing of that kind, you may depend upon it. I shall marry a soldier, and he shall be so brave that he will soon be made a general. I shall buckle on his sword and send him away to fight his country's battles. A really high-minded girl can only love a soldier."

"Oh! what nonsense," said the fair, dreamy Emma, as she lowered her eyes from the clouds to Julia's handsome face. "I think fighters are very common people. I shall give my affections to a great scholar; one of those people who make discoveries and invent things. Any savage can fight. I shall marry a philosopher. I don't care how poor he may be nor even how ugly."

"Ugly! what an idea," and beautiful Kate clasped her hands in an attitude of horrified deprecation. "An ugly man is an ugly man, even if he have the wisdom of Solomon. Think of a husband with red hair, or a squint, and a squat figure! When I am a woman, I shall marry a

handsome man and dress very elegantly, and go to balls and parties. Will not that be best, Mary?"

Then Mary lifted her shy, brown eyes, and said: "I hope I shall always be loved. I hope I shall always have some one to take care of me, and hide me away from the great, cruel world. Brother John is not rich, nor handsome, nor clever; but he is true and kind, and that seems as if it was sufficient."

Then the girls were silent, and lay still and dreamed out their plans and the birds twittered above them and the evening shadows fell. The mother's voice called them; and they went in and sat down at one dear home-table, and said their prayers under the same safe, sheltering roof.

And the years passed by, and this is how the dreams under the cherry-tree came true.

Fanny's wings were early clipped. She forgot all about China and Brazil, and was quite contented with the hundred acres that she called her own. She kept the cleanest house in the village, and took the prize for butter at the State fair. She made excellent bread and pies, and kept everything in such order that not even her turkeys dared to lay out of the special boxes provided for them.

And poor timid Annie married a soldier, and went away with him to some wild territory; and was cut to pieces, with her three pretty babies, by the Indians.

And the proud Julia, who thought to dwell in camps and go through life to the sound of trumpets and the shout of battle, married a meek little man, who kept a country store. Instead of buckling on her husband's sword, she helped him to measure molasses and weigh out tea and coffee; and what is more, she really seemed very happy in doing it.

After all, her fall was scarcely so great as Emma's; for the little girl who had dreamed of a philosopher and a scholar, married a coarse, ignorant old man, for his money. All her noble hopes vanished, science and poetry knew her no longer, and she wrapped her soul up in a dollar bill.

Poor, beautiful Kate! Yes, she married her handsome man; but alas! his beauty did not provide her with elegant clothes nor take her to balls and parties. He was too handsome to work, and his silky curls and fine figure brought her nothing but sorrow and poverty. She was very glad when he went away, one day, and left her to fight the world alone.

And what of Mary? surely, she, who only asked for love, got what she wished. Ah! my dear girls, she asked for the dearest and rarest and sweetest thing in life. But love comes to those who can give love for love, and Mary's heart was satisfied; and, though love could not hide her away from the storms of life and sorrow, it made her brave and strong, so that troubles went away with a smile and losses left her richer in what she prized more than gold.

Now, dear girls, generals, philosophers, travels, and gold will not come at your bidding; but love will win love, and love is set above the storms of life, and you may be sure that

"They who win a true, true heart
Get gear enou', get gear enou'."

Mary A. Barr, in *Independent*.

THE STOLEN UMBRELLA.

JESSIE, do you know a child named Lawson in your school?" asked Mrs. Evans of her daughter.

"What, Kitty Lawson?" said Jessie. "Oh, yes, she's in my class."

"What sort of a girl is she?" asked her mother.

"Well, she's about as old as Georgie, with a very rosy face, and she's always laughing."

"I was not thinking of her appearance, dear," said Mrs. Evans, smiling. "I meant, what sort of a child is she in her behavior?"

"Oh," said Jessie, "she don't get on with her lessons; she's too fond of fun for that. She likes playing tricks on the girls, and they don't like her for it; but I don't believe she means harm by it. And I like her myself."

"Oh! Kitty Lawson," cried Lucy, Jessie's sister, "the deceitful little thing! She was always at something or other when I was at school! I knew she would be found out one of these days!"

"But if she has not been found out before, how do you know anything against her?" asked Mrs. Evans, quietly.

"Why, look at when Mary Brown lost her din-

ner!" cried Lucy. "Everybody knew she took it; though it was never brought home to her!"

"Everybody did not know she took it!" cried Jessie, vehemently. "And it's a wicked shame for you to say so. Everybody said she took it; but that was only because they did not like her, for nobody ever knew anything about it."

"Well," said Lucy, "you always take her part; you never could see anything wrong in her."

Now, Jessie, strong in her faith of Kitty's innocence, was sorely perplexed about the affair. She had certainly seen Kitty with an umbrella, and what made this trouble her so was that Kitty never carried an umbrella herself. She spoke to her mother about it again before she went to school next morning.

"There can be no doubt," said Mrs. Evans, that the girl who accused her saw her with an umbrella as you did, but whether she made sure that it was Miss Addison's or not, we cannot tell."

"I shan't say that I saw her with an umbrella," said Jessie; "would you, mother? Because it might not have been Miss Addison's after all."

"Well, I should do this, my dear. I should go at once to her house, and tell her what I saw. If she is innocent, it may help her to explain the matter."

Jessie went off to her school-fellow's at once. "Look here, Kitty," said Jessie. "Whose umbrella was it you were carrying that day when I saw you along with another girl? Not that I believe you took Miss Addison's," she exclaimed; "I don't believe a word of it! But somebody else may have seen you as well, and thought it was Miss Addison's umbrella you had."

"Why, of course!" cried Kitty. "It was Jane Watts' mother's. I met her going to her grandmother's, and she asked me to carry her umbrella, because she had a large parcel to carry."

"Why didn't you say so before, child?" said Mrs. Lawson.

"I never thought of it, mother."

"I'll go to Jane at once," said Mrs. Lawson, "and I'll find out who the girl is who accused you, and why she did so. I'm so glad you came, my dear," she said, turning to Jessie; "we shall see."

And so it proved; for when the child who had spoken so positively about Kitty having taken the article was questioned, it turned out that she had merely seen her as Jessie had, going along with her friend, and carrying an umbrella. And the explanation which Mrs. Lawson was now able to give entirely disposed of the suspicion against Kitty.

But Miss Addison, the school-mistress, was much to blame; for a day or two afterward it was discovered the umbrella was not stolen at all, but had merely fallen down between the wall and a desk, against which she herself had placed it. If she had made a proper search for it before she began to think evil of her scholars, it would no doubt have been found. How needful is the divine injunction, "Judge not, that ye be not judged!"—*Set.*

PAID IN ONE'S OWN COIN.

PETER's mother died. After that he was sent to his grandmother's, for he had a quarrelsome, fretful temper, and his aunt could not manage him with the other children. His grandmother dealt kindly and patiently with him, and helped him to improve.

Peter now had a new mother, and his father had sent for him to come home. But he did not want to go, he felt sure he should not like his new mother and that she would not like him.

"That depends upon yourself, Peter," said grandmother. "Carry love and kindness in your pocket and you'll find no difficulty."

The idea struck the boy favorably. He wished he could, he said.

"And the best of it is," said grandmother, "if you once begin paying it out, your pockets will never be empty, for you'll be paid in your own coin. Be kind and you'll be treated kindly; love and you'll be loved."

"I wish I could," said Peter.

All the way home he thought more or less of it. I do not know about his welcome home, or what his father or new mother said to him. The next morning he rose early, as he used to do at grandmother's, and came down stairs, where every thing being new, he felt very strange and lonely.

"I know I shan't be contented here," he said

to himself: "I know I shan't: I'm afraid there's not a bit of love in my pocket."

However, in a little while his new mother came down, when Peter went up to her and said:—

"Mother, what can I do to help you?"

"My dear boy," said she, kissing him on the forehead, "how thoughtful you are. I thank you for your kind offer; and what can I do to help you, for I'm afraid you will be lonely here at first, coming from your dear, good grandmother."

What a kiss was that! It made him so happy.

"That's paying me in more than my own coin," thought Peter.

Then he knew he should like his new mother; and from that good hour Peter's pockets began to fill with the beautiful, bright coin of kindness, which is the best "small change" in the world. Keep your pockets full of it and you will never be in want.—*Selected.*

ITEMS OF NEWS.

—Four comets have been discovered since the first of May.

—There were 1,021 patients in the Napa Insane Hospital at the beginning of July.

—Nashville, Mich., has shipped 63,000 pounds of maple sugar of this season's make.

—The United States sold goods to Great Britain last year to the amount of \$500,000,000.

—John A. Appleton, the noted publisher of the firm of D. Appleton & Co., died, July 12.

—The aggregate number of live stock in the United States is set down at 82,000,000 head.

—The Sultan has decided to commute the death sentences of the murderers of Abdul Aziz.

—During the week ending July 8, there were twenty-three deaths from yellow fever in Havana.

—Propositions are being considered for a general thanksgiving if President Garfield recovers.

—Accounts received from Spitzbergen say the Arctic winter is excessively severe, the ice not yet breaking up.

—The steamer *Oceanic* from Hongkong, arrived in San Francisco the 12th inst., with 1007 Chinese passengers.

—A dispatch from Tunis says an insurrection threatens the regency unless it is put down with a strong hand.

—The Chinese educational mission, established in Hartford in 1872, has been recalled. The reason is unknown.

—The Jewish inhabitants of Nave Tiherkask, on the river Don, have been ordered to quit the town by the 1st of September.

—It is reported that some pious women of a town in Iowa chased a book agent out of town, because he had for sale the Revised New Testament.

—Twenty-two Socialists have been banished from Leipsic. The Socialist printing-house in Dresden has been closed and the employees arrested.

—The Andover bridge, over the Merrimac River, near Lawrence, Mass., was burned July 17. Loss, nearly \$30,000. The bridge was built in 1793.

—It is asserted by haters that the size of the human head in England and Scotland has been gradually diminishing during the last quarter of a century.

—A recent fire in the gang saw-mill of the Sherman Lumber Company at Potsdam, N. Y., resulted in the loss of 2,000,000 feet of lumber and eighteen horses.

—The Secretary of the Iowa State Board of Agriculture states that there will be a shortage of 7,000,000 bushels of corn, wheat, and oats in the Iowa crop this season.

—In the seven days from July 10 to July 16 inclusive, the deaths in Cincinnati from sunstroke were 264, and from excessive heat 150, making 414 deaths from the heat.

—Sunday afternoon, July 17, the Washington-Hall block in East Oakland, containing two stores, several dwellings, stables, etc., was burned to the ground. Loss \$50,000.

—Warner Miller has been elected by the New York Legislature to fill the vacancy in Congress caused by the resignation of Senator Platt. Conkling's successor has not yet been elected.

—Terrible destitution is reported to exist in northern China. Parents are selling their children for trifling amounts, to keep them from starving, and to provide a little food for themselves.

—The Pennsylvania Railroad Company, with a view to relieve the barrenness of the railway stations, have recently purchased 50,000 plants to use in flower beds at every station along the line.

—A St. Petersburg dispatch says it is believed that the Czar will commute the sentence of Hessa Helfman, the woman condemned to death for complicity in the murder of his father, the late Czar.

—The tunnel on the Cincinnati Northern Railroad under Crown street, on Walnut hills, about two miles from the central part of Cincinnati, fell in on the night of the 13th on a party of thirty workmen.

—A most terrific cyclone visited New Ulm, Minn., July 15. The whole town, containing 3,500 inhabitants was laid in ruins. Many were killed and more wounded. The State is assisting the sufferers.

—It is reported that in some Russian districts, the peasants have offered to pay for the damage done to the property of the Jews. In some districts the perpetrators of the cruelty have been severely punished.

—In the investigation of the California State prison at San Quentin, it was found that land which was assessed at \$20 per acre was bought by the prison authorities for \$300 per acre. Crookedness somewhere.

—July 16, the train on the C. R. I. and P. railroad, was boarded by a gang of men, near Winston, Mo., who shot the conductor and another man, knocked down the express agent, and rifled the express and mail packages.

—Work on the Hudson River tunnel is progressing at the rate of five feet daily. The tunnel now extends 300 feet under the river from the Jersey shore. Its entire length will be 5,400 feet, and the company expect to have it completed in about three years.

—Great excitement is caused on the Hawaiian Islands by the new eruption of Mauna Loa. Latest accounts state that a stream of lava from 50 to 200 feet wide is consuming everything in its way. The town of Hilo was directly in its track and in imminent danger of destruction.

—The London *Economist* estimates the average immigrant in capital or capital-producing force at \$1000—an estimate that agrees with the opinions of political economists generally. Looked at in this light, the United States is being enriched at present to the amount of \$4,000,000 to \$5,000,000 daily.

—Five men recently rode quietly into Riverton, Ia., and made their way to the bank of Davis & Sons. While one of the party engaged the attention of the cashier, the others leaped over the counter, took \$4000, and invited the crowd to follow as they rode away. A large company immediately started in pursuit.

—The Siberian plague has made its appearance in the environs of the St. Petersburg and is spreading with alarming rapidity. Horses are dying by the scores and many persons are afflicted. The local authorities are helpless, owing to want of efficient doctors, and the fact that the peasants sell the skins of beasts which have died of the disease.

—A New York paper states that above \$30,000 were spent at the recent shooting-match at Coney Island. The "tournament" consisted in slaughtering sixteen thousand immature pigeons that had been closely confined for weeks with insufficient food and water. This is called "sport," in this Christian land. If it occurred in China or India it would be considered barbarous cruelty.

—A dispatch from Des Moines, Iowa, July 13, says: "The Raccoon river continues to rise. South Des Moines is under water and sixty families are driven out of their homes. The track of the Chicago, Burlington and Quincy Railroad has succumbed, and Des Moines is now out of connection with the east part. It is the heaviest rain-storm known in the history of this section."

—Bradlaugh has served formal notice upon the speaker and other officers in the House of Commons, protesting against his previous expulsion from the House as illegal, and giving notice that before the 3d of August, he will present himself, and that any one endeavoring to prevent him will be committing an illegal act, and he will resist physical force and endeavor to overcome it if offered.

—A dispatch from Marshalltown, Iowa, says the floods there have never been equaled. The water was four feet high on the car tracks. Immense damage is done to the railroad and other property, amounting to \$200,000 and upward in the city alone; besides this, much damage is done to crops in the surrounding country. A later dispatch says: "The country hereabouts is afloat, and the damage cannot be even estimated."

—The Sydney (Australia) *Herald* states that in a fortnight over 2000 Chinese have arrived at that port, and that they described themselves as but pioneers of an immense body of emigrants who were en route from Hongkong. Both the pioneers and the main body were of the poorer class, who had scraped together £8 for their passage and landed penniless. Their reception was very cool, especially by the rich Chinese merchants there, who will be obliged to support them till work can be found for them. These merchants say that over 20,000 poor Chinamen will pour in on them before the year is out.

—Well-informed correspondents at St. Petersburg state that Russia is fast drifting into anarchy. The Czar still keeps himself a close prisoner at Peterhof. Occasionally, when business of State requires his presence at the Capital, he leaves his fortress, enters St. Petersburg almost by stealth, and returns as quickly as possible. The new ministry is crushing out, in the most autocratic manner, the demands for a representative government. The officials, from the highest to the lowest, are sunk in corruption. The priests of the orthodox church are not much better, and militiaism has reached a pitch of arrogance and insolence unknown in the worst days of the Romanoff. The Nihilists recently told the Czar that there was no longer occasion for the use of dynamite, as the whole fabric of the Empire was about to explode.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 21, 1881.

BRO. ANDREWS IMPROVING.

JULY 17 we received a note from Bro. Loughborough, accompanying his report, in which he says:—

"A letter from Sister Oyer, Bale, to-day, June 29, reports Bro. Andrews still gaining in health, and they think he has gained some in flesh. He has some rheumatic difficulties now."

We hope that prayers of faith may still arise for his complete recovery, and that our God may graciously hear and answer. "Lord increase our faith."

OAKLAND CHURCH.

SABBATH, July 16, was a good day with the Oakland church. After an absence from its pulpit of nearly two months, we enjoyed the meeting with this people, to whom we have become so strongly attached. We spoke on John 21:21, 22; the object was to impress a sense of individual responsibility, the necessity of looking to Christ for our pattern, and not to our fellow-creatures; of doing our own duty without regard to what others may or may not do.

In the afternoon about ninety were present to celebrate the ordinances of the Lord's house. Considering how the membership is scattered, this is a large number to be present on such an occasion. We have tried to instruct this people in regard to the responsibilities of church membership, and the duty of obeying the Saviour in attending to the ordinances. We were pleased to see a number present last Sabbath who have habitually absented themselves for a long time. They will certainly grow in grace if they continue to wait on the Lord in all his appointed ways.

CHURCH GOERS.

THE percentage of population which attends church is small in every country known as "Christian." In our western States and Territories it is exceedingly small. In California it is said to be about two per cent., while in Nevada it has been reported that not more than one per cent. of the population is church-going. It will be surprising to most of our readers to learn that the largest per cent. of church attendance is found in the Feejees, namely, about eighty-five per cent. A few missionaries from the Feejee Islands to the United States would not be out of place; only it is to be feared they would backslide if brought into association with American Christians!

"STUDY TO BE QUIET."

A ZEALOUS correspondent of the *California Christian Advocate* says:—

"The materiality of the soul, annihilation of the wicked, and the immediate coming of Christ, form the burden of every sermon of hosts of zealous preachers, who stand side by side with infidels and atheists on the platform of infidelity and atheism!"

What a beautiful thing is Christian charity! And what lovely dispositions are developed in some of the professed followers of Christ! How well do they follow the apostle's injunction, to "speak the truth in love!" They nearly put Bob Ingersoll to shame. Thank you, neighbor *Advocate*. Continue to "let your moderation be known."

WATCH YOUR SCIENCE.

THE *Christian Advocate* of San Francisco copies an account of an incident, from *Harper's Magazine*, in which it is said that "a humming-bird has shown more cunning than its little brain would seem capable of manufacturing."

We advise neighbor *Advocate* to be cautious how it gives "aid and comfort" to infidels and atheists by publishing to the world that the brain of a humming-bird manufactures cunning! Look at Webster and you will learn that cunning is knowledge, art; that it is a faculty in the use of stratagem to accomplish a purpose. And this indicates intelligence and thought. Hazard not your reputation as a student of "science and the Bible" (science always put first) by intimating to your readers that the brain of a bird generates thought, and is capable of manifesting art and skill. No, no. It was its precious little immortal humming-bird soul that showed such cunning and skill. The brain was only the mortal instrument which the soul used in accomplishing its purpose.

Do not evade the issue by denying that humming-birds have immortal souls. We shall defend the bird. To use the language of your own paper, we shall insist that "the indications of some inner immaterial nature are as clear and well-defined as the evidence that he possesses an external, material body." If cunning, craft, and skill do not indicate immaterial, immortal existence, pray what does? It will never do to admit that material brains can produce all this. Materialists might take advantage of it, and urge that Solomon and other Bible writers meant just what they said!

ALWAYS BE ON TIME.

THE "Song Anchor" is in general use in our Sabbath-schools. One good piece therein has this important lesson in its title and for its subject, "Always be on Time." Promptness is a Christian duty. It is a duty for all; and therefore eminently a duty for Christians, who should be an example for ready obedience in all things. Children should be prompt in attendance, and in their duties; and so should teachers, officers, and Superintendent. And the last should be first in this duty, as the higher should always set an example to the lower.

But many, we fear, do not realize that there is a duty in regard to *stopping* as well as to *beginning*. It is an evidence of ability, skill, and preparation to be able to do an hour's work in an hour. He who requires an hour and a half, or two hours, in which to do an hour's work, lacks as an organizer or leader, and fails in his duty to the young, especially as an example. Pupils trained under such an example will become dilatory, slow, if not careless, in the execution of their tasks.

We have seen leaders of meetings, and even ministers, who will wait half an hour beyond the time to commence meeting, for the congregation to come together. In the same easy manner the meeting is lengthened beyond its allotted space, and a slow-going church is the inevitable result. But we wish to speak now in behalf of ministers whose duty it is to visit and labor in and for churches. Say the appointment is given out for Sabbath morning—"Sabbath-school at ten; preaching at eleven." The minister, as he ought to do, attends the school. At eleven he has his hymns selected, and is ready for his work. Hearers, perhaps unbelievers, are present, having been invited to come to hear the preaching. But the school continues,—twenty, thirty, and sometimes forty minutes over time. Five to ten minutes recess; and the opening exercises carry them to nearly twelve o'clock. If the minister has made preparation for the occasion, as he should have done, his plans are all broken up. He wants a social meeting after the sermon. He knows the patience of his hearers is being taxed. He is obliged to condense his subject, or drop important points, to bring his discourse within the time allowed him. If a spirited social meeting follows, it will be truly remarkable under such circumstances. His work has been unsatisfactory to himself—perhaps to his hearers. And then, in most cases, the failure in effect of the day's proceedings will be laid to the preacher.

"A word to the wise is sufficient." We hope so; yet we are not sanguine on this point. People who have a habit of giving a long, tedious "testimony" in a social meeting cannot be wise, for we never knew "a word" to be sufficient to correct their habit. And so in all things; a lack of promptness is a difficulty not easily overcome. But we are all expected to "grow in grace." Let us all learn and heed the important lesson, "Always be on Time."

CALIFORNIA CAMP-MEETING.

PREVIOUS to this we have not been able to state the time that our camp-meeting would be held, as the President of the Conference did not know definitely when he could return from the East. But he now writes that he can be here in time to commence our meeting October 6. It is a little later than the usual time, but when we consider that quite a large number of our people have been kept away altogether, and others could only stay two or three days to the meeting, on account of the harvest not being over, it would seem to be for the best. At our good camp-meeting last fall it was voted that we hold a three weeks' meeting next time. In case this is still thought best, the time will be from Thursday, Oct. 6, to Monday morning, Oct. 24. A little further consideration in regard to the place, arrangements for reduction of fares, etc., is necessary, which will be given in the SIGNS next week.

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